

THE Instructor

DECEMBER 1962



Our Cover
Babies beyond number have been born into the world and have been shown to friends and relatives by proud parents. And the visitors have looked eagerly with a touch of awe at each new arrival. What a baby! How like this sweet infant from the stable in Bethlehem! He is the father and those who have come to see him make no real difference whether the child lies in the real bethel of a royal palace or in a bed in a manger.

But this one Child in all the world is different and the brightness of his eyes has in their ears, heel before the King of kings, and worship their Redeemer.

—Kenneth S. Bennington.

Where Love Is, There God Is
Jesus Personified In His life and sacrifice the great love of God. He taught us to fill our souls with the life-giving power of love and to purge from our very beings the blight of hate. In an atmosphere that has been made brittle with mistrust, revenge, false pride, and jealous hatred, how can one humble person bring forth the spirit of love? This is a challenge to those who think they know history. Where are the examples? The prophets are a "Who's Who" of those who gave love to quench hate. In our day

THE INSTRUCTOR COMMITTEE

Lorin F. Wheelwright, Chairman.

there are businessmen, too often unsung, who extend credit, who supply needs, and who offer employment to those whom they have cause to dislike. The highest of business principles today is to break the chain of competitive hatred with the kind hand of cooperation and mutual respect.

When a full measure of Christian love can be the rule in our business community, we will know that Christ has come and the millennium is at hand.

—Arnold Frith, Chairman, THE INSTRUCTOR COMMITTEE

Lorin F. Wheelwright, Chairman.

TEACHER'S GUIDE TO CONTENT

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CHRISTMAS AND ITS DIVINE SIGNIFICANCE

by President David O. McKay

How glorious it is to have a day in commemoration of the birth of the Son of God! He was born in Bethlehem, where Joseph and Mary had to pay their taxes, because of a decree by a Roman Emperor.

The Saviour's Birth Revealed

In *Micah*, the fifth chapter, Bethlehem, the City of David, is mentioned by that prophet as the birthplace of the Messiah. I wonder if the shepherds, to whom the revelation of Christ's birth was given, had not that prophecy in mind as they kept watch over their flocks by night.

A revelation of God does not come to man unless he prepares himself for it and lives worthy of it. Evil influences will thrust themselves upon men, but God will be sought. Evil is always crowding and tempting and promising. God asks us to put forth

effort and seek: "... Seek, and ye shall find; knock, and it shall be opened unto you." (*Matthew 7:7*) But we must seek, we must knock; and I think the humble shepherds were treasuring in their hearts the hope, as all Judea was treasuring it, that the Messiah would soon come. Those humble men had opened to them the vision of God.

And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. (Luke 2:15.)

The shepherds did not say, "I wonder if this be true?" They did not say, "Let us go and see if this thing be true." They said, "Let us . . . go . . . and see this thing which is come to pass, which the Lord hath made known unto us"—an assurance that God had revealed His Son; that the angels had given to the world the message that He who would be King of kings, and Lord of lords, had come as a

(For Courses 10, 12, 14, 18, 20, 26, and 28 on lessons of December 23; and of general interest at Christmas time.)

mere babe in the humblest part of that little Judean town.

The True Spirit of Christmas

What would you give—you who may not have that assurance—to have in your hearts that same confidence that Christ is born, that Christ lives, that God had heralded His birth by angels in heaven? All doubt would be banished, all worry concerning our purpose here in life would cease.

It is the spirit of Christmas that counts; it is the feeling that we are His brethren, and that we want to live to come back into His presence so that we can go, as the shepherds went, right into the very presence of the King of kings, the Lord of lords.

Let us have the spirit of the Christmas, with the assurance that the shepherds had as they heard the message of the angels, and with that spirit go to Him. Therein is life! Unless we can find God and Christ, and know them, we shall not have eternal life, for ". . . This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (*John* 17:3.)

Finding Internal Peace

How can we get that peace of which the angels sang, and which the shepherds found in that little limestone grotto with Mary lying there in a stable; not a stable as we picture it, but a cave in the limestone rock where the animals were kept, near where their keepers slept?

To get that peace is one of the greatest blessings that can come to mortal man. It comes not by lethargy, nor inactivity, but by *doing the Will of God*—that peace which Christ had in mind when after His resurrection He appeared to the Twelve and said ". . . Peace be unto you: . . ." (*John* 20:21.) Such peace is never won by subterfuge nor argument. "Nothing can bring you peace," said Emerson, "but the triumph of principle."

Opposition to Peace

The triumph of principle means also triumph over the six enemies of peace which I name as avarice, lust, worldly ambition, envy, anger, and pride; the six things which the Tempter offered in varying forms to the Saviour on the Mount of Temptation. Unrestrained passion, ungoverned appetite, envy,

hatred, wealth and power used to govern men and to crush them—these are the enemies to peace. They bring misery to the individual. They bring unhappiness in the home. They bring war and contention in the world, discontent, and death. They are the opposite of the peace which Christ came to give to the world. Why cannot men strive more earnestly than ever before to leave them out of their hearts, to overcome avarice, *to give rather than to get?*

Only by the triumph of principles over evil can the world have that peace which Christ came to give the world. No peace has ever been won nor ever has been obtained by the cultivation of any of the six passions I have named. We seldom meet a man who does not say he wishes he might have peace; and yet it seems very few are willing to pay the price of a righteous peace. We would rather hold to those things which the evil one thrusts upon us. He promises that if we get, we shall be happy.

This is not true! One cannot have peace by *getting* unless one uses what one gets for the happiness and the betterment of mankind. Only by *serving our fellow men* can we obtain that peace which Christ wishes to establish, by means of obedience to the Gospel of Jesus Christ.

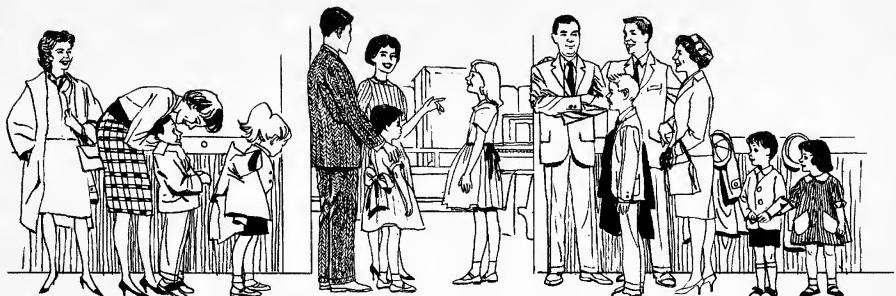
Promoting Peace

Some men say: "We must find God before we can love our fellow men." Is it not more in keeping with the truth to say, "We shall find God by living righteously, and by loving our fellow men"?

I think that is the message we find in that phrase from the angel's chorus: ". . . Good will toward men." (*Luke* 2:14.) Worshiping God and loving our fellow men—"On these two commandments hang all the law and the prophets." (*Matthew* 22:40.)

It is fitting at Christmas to renew our desires and to strengthen our determination to do all that lies within our power to make real among men the message heralded by the angels when the Saviour was born. Let us glorify God by seeking the good, the true, the beautiful. Let us strive to establish peace on earth by exercising that same good will toward one another which God has shown toward us!

This is the message anticipated by the angels who sang: "Glory to God in the highest, and on earth peace, good will toward men." (*Luke* 2:14.)



ADVANTAGES OF REGULAR SUNDAY SCHOOL ATTENDANCE

by General Superintendent George R. Hill

The advantages of regular Sunday School attendance are great—great for the person who attends; great for the Church; great for the community, the state, and the nation; and great in the respect and affection in which Sunday School attenders are held by their friends and business associates.

In the ward in which I live, there are 40 missionaries now serving in the various missions of the Church. I do not know of one of these missionaries who has not come up through the Sunday School program. Boys and girls alike catch the fire of testimony in a well-conducted Sunday School. It develops in them a burning desire to carry the Gospel message and Gospel standards to those who do not have them.

Great are the advantages for civic life through Sunday School attendance. There, spiritual values rather than dollar values are developed and intensified. One learns to walk by the Golden Rule, to put service before self, to be humble and prayerful before God.

Many a business executive in his inquiry as to the qualifications of a young man for employment asks, "Does this young man live his religion?" Almost invariably a regular Sunday School attender can qualify on that score.

What better training is there than that afforded by the Sunday School for leadership in the political life of the state or nation where spiritual and moral values should find such high place? May not the corruption in this field hark back to the lack of spiritual and moral guidance, which attendance at a Sunday School would have afforded?

(For Courses 24 and 27 and of general interest to all Sunday School officers and teachers.)

Sunday School is a friendly place. The warm welcome at the door gives one a genuine lift. It tends to banish cares and worries. In the quiet and peace of the chapel, what sweet communion, what reverence, what security, what radiated friendliness! Here, truly, lasting friendships are made.

Great are the advantages of regular, consistent Sunday School preparation and attendance for those persons who are privileged to be the Sunday School officers and teachers. Theirs is a unique opportunity—to influence the hearts of our precious boys and girls, leading them to know God, to love God, to become a partner with God in the accomplishment of His purposes. Great and immediate is the recompense for such service and for the long hours of preparation such service entails. One's fondest childhood memories, next to those of home, are of certain hallowed Sunday School officers and teachers.

Participation—that key to spiritual growth—is the Sunday School watchword, alike in the worship service and in every class from Nursery to Gospel Doctrine. Participation—that royal road of leadership; how fortunate is he who finds it early in life! Participation, leading to mental and spiritual awareness, is the pathway, if prayerfully taken, to a burning testimony. The Sunday School furnishes that opportunity. Great indeed are the advantages of regular Sunday School attendance.

What an opportunity is ours to participate in the building up of a Sunday School with such potent power.¹

¹Reprinted from *The Instructor*, December, 1949; page 632.

Hymns with a Personal Significance

by J. Spencer Cornwall*

The most important creature on earth is man, and mankind in essence is a composite of myriads of individuals. Each individual is an entity, and each entity is either the "I" or the numberless "you's." We are all God's children subject to His will and guidance. Each person in the world is more interested in himself than in anyone else; and he should be, for he alone can save his own soul through obedience to his Heavenly Father's commandments.

There are many guides to the individual seeking a righteous life—too many to mention; but one source of help is herein explored, and that is the personalized hymn.

All serious-minded people are challenged into sober thinking and thoughtful action when they hear, "Ere you left your room this morning, Did you think to pray?" And many who are not ordinarily religious-minded are suddenly awakened to sober thinking by these words. When the words are sung or heard they carry a personal message to the individual.

The national hymn, "America," epitomizes a personalized, patriotic verse. In the first line appears the expression, "My country." It is indeed striking to note with what pride patriotism is individualized in song: "my country," "my land," "my flag," "my America," "my own United States." The sharing term, "our," has far less appeal and impact than has "my." And even though large groups of Americans may sing this song together, each one, if he feels the import of the words, expresses his own individual loyalty to his country.

Among our hymns, Eliza R. Snow's immortal "O My Father," is one of the most challenging of personalized hymns. Few queries could be found anywhere which would excite more individual con-

*For Course 27, lesson of February 3, "Jehovah—Son and Savio[u]r"; for Course 18, lesson of January 27, "The Prophet Joseph Smith"; and lesson of February 10, "The Godhead"; for all Church musicians.)

*Brother J. Spencer Cornwall has helped to raise the cultural level of Utah and many surrounding states. From 1935 to 1957 Brother Cornwall conducted the Salt Lake Tabernacle Choir, and he conducted it in its various engagements throughout the world. He was supervisor of music for the schools of San Luis County, Colorado; for the Granite School District in Utah, 16 years; and six years for the Salt Lake City schools in the same position. He has served as guest instructor at the University of Idaho, the University of Texas, the University of Utah, Brigham Young University, the Texas Boys' Choir, and he has conducted workshops in the intermountain West and along the West Coast. He was a member of the YMMA general board for 19 years. He is also on the General Church Music Committee. Brother Cornwall studied at the Latter-day Saint University, Utah, Northwestern University, and the Chicago Conservatory of Music.

He is the author of three books: *A Century of Singing, Stories of Mormon Hymns*, and *Fundamentals of Conducting*.

cern than the words, "When shall I regain Thy presence, and again behold Thy face?" These lines, coupled with, "... In Thy holy habitation, Did my spirit once reside?" call forth the three most important questions of all time: "From where did I come?" "Why am I here?" and "Where am I going?" The poem ends with a four-line, prayerful pleading which is the hope of all men:

*Then at length, when I've completed
All You sent me forth to do,
With Your mutual approbation
Let me come and dwell with You.*

Annie S. Hawkes, the writer of "I Need Thee Every Hour," said after the hymn's publication that she could not understand why it gained such rapid popularity. She found the answer at the death of her husband when it was sung at his funeral service. "Here," said she, "for the first time I felt the consoling influence of my simple lines."

*I need thee every hour,
In joy or pain;
Come quickly and abide,
Or life is vain.*

In the hymn, "Abide With Me; 'Tis Eventide," there is an impassioned, personal prayer for the abiding influence of the Saviour. This same prayer is found in one of Henry Lyte's lines, "Abide with me! fast falls the eventide;"

Reverend Lyte, more than anything else in the world, wanted to leave something important by which he could be remembered. He tried writing and publishing sermons and other types of literature, but it was not until he wrote the personalized hymn, "Abide With Me," that he planted in the hearts of men that which made his name immortal. It must be added, however, and with due emphasis, that the thoroughly effective music of William Henry Monk was coordinately responsible for the great popularity of this beloved hymn.

Many personalized passages of scripture have been versified for use as hymn texts. Most notable is the 23rd Psalm. Comfort and assurance are written into every line. The symbolism is beautiful:

*The Lord is my shepherd; no want shall I know.
I feed in green pastures, safe folded I rest.*



Because of Bro. J. Spencer Cornwall's skill as a musician, efforts as an educator, and research as a writer, he has helped to raise musical standards throughout the Church.

was never more appropriate than in Carthage jail when the Prophet Joseph Smith requested John Taylor to sing "A Poor Wayfaring Man of Grief" just prior to his tragic death at the hands of the bloodthirsty mob.

*A poor wayfaring man of grief
Hath often crossed me on my way,
Who sued so humbly for relief
That I could never answer, Nay....*

*I warmed and clothed and cheered my guest
And laid him on my couch to rest,...*

*In prison I saw him next, condemned
To meet a traitor's doom at morn;
The tide of lying tongues I stemmed,
And honored him 'mid shame and scorn
My friendship's utmost zeal to try,
He asked if I for him would die;
The flesh was weak; my blood ran chill;
But the free spirit cried, "I will!"*

*Then in a moment to my view
The stranger started from disguise;
The tokens in his hands I knew;
The Saviour stood before mine eyes.
He spoke, and my poor name he named,
"Of me thou hast not been ashamed;
These deeds shall thy memorial be,
Fear not, thou didst them unto me."*

And why are these verses put into song? Because they are more strikingly impressive sung than said.

No vocal utterance is more convincing than when one sings with deep intensity hymn number 95, "I Know That My Redeemer Lives."

*He leadeth my soul where the still waters flow,
Restores me when wandering, redeems when
oppressed; ...*

The hymn ends with a declaration of gratitude:
Oh, what shall I ask of thy providence more?

These hymns which offer personal and individual guidance have brought comfort and solace to many in their final hours of life.

The last sounds heard by the survivors in the life boats as they pulled away from the sinking *Titanic* were the voices of the doomed passengers aboard the ship singing, "Nearer, My God, to Thee."

The role of music as a comforter in times of trial

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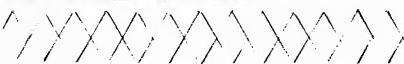
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BAPTISM-a



This sacred ordinance has a special meaning for each one.

BAPTISM is an unforgettable experience. Because of it, lives are changed as new motives are accepted. Two children, half a world apart, were asked about the meaning of this sacred ordinance to them after a few months had elapsed since their baptism. Below are their replies.

Marianne Jongkees, 10-year-old daughter of President and Sister Johan P. Jongkees of the Hol-

(For Course 5, lesson of February 10, "We Are Baptized by Immersion"; and lesson of February 17, "He that . . . Is Baptized Shall Be Saved"; for Course 7, lesson of February 10, "The Book of Mormon Teaches Baptism"; and for Course 11, lesson of February 24, "Organization of the Church.")

land Stake, gave a typed description in English. Marianne attends school in Voorschoten where she writes and speaks good Dutch. English is difficult for her. Nevertheless, here is her report in her English mother's tongue.

David Rogers Reed is the 9-year-old son of Brother and Sister George D. Reed. He is a member of the Ensign Fourth Ward of Ensign Stake. His response was made in neat, easy-to-read printing.

"It Was an Important and Happy Day"

I am very glad to be a member of The Church of Jesus Christ, and I think it is lovely. I go to Church nearly every week; and always, when I am there, I go to Sunday School. I find it interesting and learn a lot of things there. My father and mother are both members of the Church, too. I have a little brother three years old. He is going to be baptized when he is eight years old.

I was baptized in The Hague on Dec. 1, 1960. I was eight years old then. That was an important and happy day for me, and I now feel a real member of the Church. Before that I didn't really feel a real member because I wasn't baptized. Now I try to be a good LDS girl as other girls of the Church.

One day I didn't want to go to Church, but I had to go; and, when it was finished, I was glad I had gone. That has happened more times to me—that I didn't want to go; but afterwards I was always glad that I had gone. I think that will happen or has happened to nearly all of you who read this; so if any of you at times don't want to go to Church, please go, and I am sure you will be glad afterwards just like I always am.

There are not very many Mormons in the Netherlands, and there are some people who warn against Mormons. But I am glad that my mummy and daddy are Mormons. At school I am the only LDS child.

I hope that all of you who read this are baptized; but, if not, I hope you will be soon. If you are not a member of our Church, I hope you will be soon, as it really is wonderful. If you are a Mormon will you please teach other people the Gospel?

I was baptized the same time as my mummy, and my daddy baptized me and afterwards a missionary laid his hands upon my head. My grandfather and grandmother were there, too, and afterwards they gave me a hymnbook. It was a lovely day for us all.

Cherished Childhood Experience

I know that this is the true Church of Jesus Christ and that our prophet is the real prophet. Do all good things and always pray and you will stay close to God.

—Marianne Jongkees.

"Just Like Being Born Again"

I was baptized on Dec. 2, 1961 by my father, George D. Reed; and I was confirmed a member of The Church of Jesus Christ of Latter-day Saints on Dec. 3, 1961, also by my father.

I have spent seven years getting ready to be baptized. I have had several nice teachers. They all have given me good lessons to get me ready to be baptized. My bishop, Clarence Neslen, helped me, also. I'll tell you what went on between the bishop and me. He told me he had been watching me grow up. He asked me if I had been good for a long time, and he asked me questions about things I had learned in Sunday School and Primary. He gave me two certificates, and one was in carbon to tell the people my address. I was to take these to the Tabernacle for the baptism.

It was a special day for me because I was to be baptized. This meant that I would be a member of The Church of Jesus Christ of Latter-day Saints. This means that if you live right you will live with Heavenly Father someday.

When my parents and my brothers and sisters came to see me be baptized, some of my friends were baptized also, Steven Hewlett and Russell Cannon. Brother Whitney of our Stake High Council told us what an important day it was.

My father and I went into the dressing room to dress in white clothes. I was the first of the boys

to be baptized. My father and I stepped down steps into the water. I felt a strange feeling inside of me, especially when I was under the water. I came up from under the water all wet.

I went up the steps to the dressing room to dress in my other clothes. The next day my father, my uncle Edward, and my uncle Will and my grandfather and the bishop placed their hands upon my head, and my father confirmed me a member of the Church.

The reason I think we should be baptized is so that we can live with Heavenly Father someday. Jesus told us when He was on the earth you should be baptized, and He proved it Himself by having John the Baptist baptize Him. Jesus told us that our sins would be forgiven. It is just like being born again.

The Primary gave a paper reminding us of how we should live now that we are members of His Church. My only problem is to live just right.

—David Reed.



Marianne Jongkees



David Reed

• • •

LET ME HAVE FAITH

by Zara Sabin

Faith is what I ask, dear Lord,
To meet the future undismayed
By fear or pain or dire discord
Or want. Let me be unafraid.

(For Course 13, lesson of March 24, "Faith";
and for Course 27, lesson of January 13, "The
Quest for Joy.")

Let me have gaiety, dear Lord—
An inner joy to light each day,
A spark of Thine own blest accord
To smooth my path, my doubts allay.

These two I ask, and it will prove
That with them I shall surely find
My life in tune with Thee and have
That priceless gift, a quiet mind.

Operation Microfilm

by James M. Black*

During the past 12 months, the Genealogical Association of The Church of Jesus Christ of Latter-day Saints has received 36,015 rolls of microfilm from 18 countries. Each roll of 100 feet contains between 1,300 and 2,000 pages, and the work of the past 12 months represents 167,055 volumes, or 50,116,500 pages of priceless genealogical records. The following report, listed by countries, indicates the extent of records received during the past year from each country:

1. Denmark:	6,000 rolls of 100 ft.	18. Canada:	87 rolls of 100 ft.
2. United States:	5,897 rolls of 100 ft.	Total:	36,015 rolls of 100 ft.
(Georgia, Kentucky, Louisiana, North Carolina, Ohio, South Carolina, Tennessee, West Virginia and Miscellaneous)			
3. Mexico:	5,502 rolls of 100 ft.		
4. France:	2,971 rolls of 100 ft.		
5. Sweden:	2,970 rolls of 100 ft.		
6. England:		2. United States:	Rome—1 operator.
7. Ireland: } Great Britain:	2,796 rolls of 100 ft.		Maysville—1 operator.
8. Scotland:			Farnerville—1 operator.
9. Wales:			Project with the State Archives.
10. Germany:	2,198 rolls of 100 ft.		Columbus and Chillicothe —2 operators.
11. The Netherlands:	1,741 rolls of 100 ft.		Florence—1 operator.
12. Norway:	1,740 rolls of 100 ft.		Project with State Library.
13. Belgium:	1,729 rolls of 100 ft.		Salt Lake City—4 operators.
14. Hungary:	1,421 rolls of 100 ft.		London and Worcester —5 operators.
15. Australia:	388 rolls of 100 ft.		Edinburgh—3 operators.
16. New Zealand:	352 rolls of 100 ft.		Sydney and Melbourne —2 operators.
17. Russia: (From University of Kentucky)	223 rolls of 100 ft.		Antwerp, Brussels, Liege and Luxembourg—4 operators.
			Aabenrae, Copenhagen (2), Odense and Viborg —5 operators.
			Beauvais, Evereaux, Tours, Valence—4 operators.
			Berlin (3), Düsseldorf, Lübeck, Kaiserslautern, Koblenz, Speyer (2) —9 operators.
			Haarlem, Leeuwarden, The Hague—3 operators.
			Budapest—1 operator.
			Calimaya, Calivilo, Charcas, Cholula, Union of Tlaxcala, Irapuato, Tepetongo, San Antonio, Tlalpan, Tula—10 operators.
			Rotorua—1 operator.
			Oslo—1 operator.
			Stockholm (3) and Harnosand (1)—4 operators.

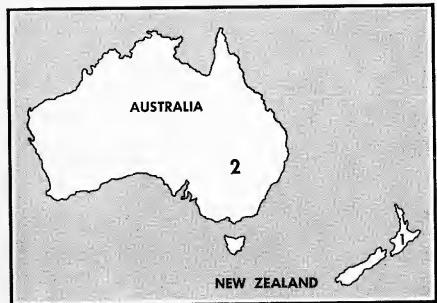
(For Course 9, lesson of February 17, "A Leader Does the Lord's Will"; for Course 21, lesson of February 17, "Learning What Has Been Done"; for Course 26, lesson of December 2, "Temple Work and Genealogical Work.")

*Brother James M. Black is microfilm editor for the Genealogical Association of The Church of Jesus Christ of Latter-day Saints. He has been Association editor for 25 years and has spent seven years microfilming records in the United States and Europe. He has filled a mission in the United States and has served as president of the Genealogical Committee in the East Mill Creek Stake. He has been on the convention staff of the Association for the past 11 years. Brother Black has completed three years of pre-medical study at the University of Utah.

There are a total of 64 microfilming operations of the Association at the present time in many parts of the world, and it is anticipated that these may be increased soon. The present operations are in the following areas:

1. United States:
 - a. Georgia: Rome—1 operator.
 - b. Kentucky: Maysville—1 operator.
 - c. Louisiana: Farnerville—1 operator.
 - d. No. Carolina: Project with the State Archives.
 - e. Ohio: Columbus and Chillicothe —2 operators.
 - f. So. Carolina: Florence—1 operator.
 - g. Tennessee: Project with State Library.
 - h. Utah: Salt Lake City—4 operators.
2. Great Britain:
 - a. England: London and Worcester —5 operators.
 - b. Scotland: Edinburgh—3 operators.
3. Australia:
 - Sydney and Melbourne —2 operators.
4. Belgium:
 - Antwerp, Brussels, Liege and Luxembourg—4 operators.
5. Denmark:
 - Aabenrae, Copenhagen (2), Odense and Viborg —5 operators.
6. France:
 - Beauvais, Evereaux, Tours, Valence—4 operators.
7. Germany:
 - Berlin (3), Düsseldorf, Lübeck, Kaiserslautern, Koblenz, Speyer (2) —9 operators.
8. The Netherlands:
 - Haarlem, Leeuwarden, The Hague—3 operators.
9. Hungary:
 - Budapest—1 operator.
10. Mexico:
 - Calimaya, Calivilo, Charcas, Cholula, Union of Tlaxcala, Irapuato, Tepetongo, San Antonio, Tlalpan, Tula—10 operators.
11. New Zealand:
 - Rotorua—1 operator.
12. Norway:
 - Oslo—1 operator.
13. Sweden:
 - Stockholm (3) and Harnosand (1)—4 operators.

As of Aug. 1, 1962, the Genealogical Association had a total of 321,140 microfilm rolls. This number of positive microfilm copies has a counterpart of negative microfilms which will soon be stored in the new mountain vault being constructed for them in



Area where operators are now working.



Areas where microfilming has been done.



Number of operators now working in area.

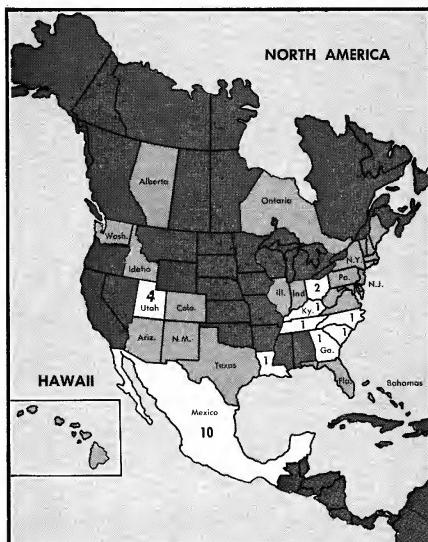
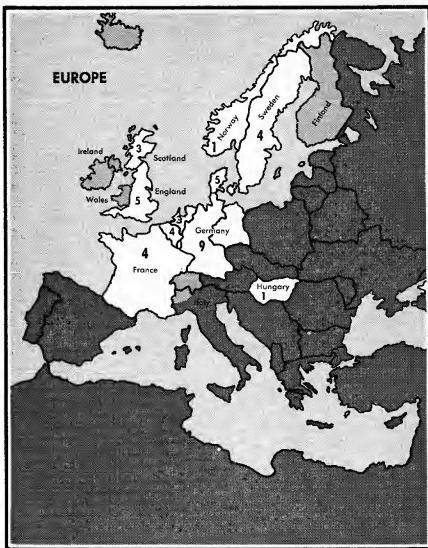
(3)

Little Cottonwood Canyon. These rolls contain 1,552,570 volumes of 300 pages each or a total of 465,771,100 pages. The following report by countries indicates the number of microfilm rolls from each country as of August, 1962:

1. United States:	69,856 rolls of 100 ft.
2. Sweden:	54,440 rolls of 100 ft.
3. Denmark:	40,002 rolls of 100 ft.
4. Great Britain:	33,728 rolls of 100 ft.
5. Mexico:	29,048 rolls of 100 ft.
6. The Netherlands:	28,010 rolls of 100 ft.
7. Germany:	20,651 rolls of 100 ft.
8. Finland:	13,318 rolls of 100 ft.
9. Belgium:	7,188 rolls of 100 ft.
10. Norway:	6,400 rolls of 100 ft.
11. France:	5,925 rolls of 100 ft.
12. Canada:	5,200 rolls of 100 ft.
13. Hungary:	1,920 rolls of 100 ft.
14. New Zealand:	1,038 rolls of 100 ft.
15. Switzerland:	980 rolls of 100 ft.
16. Australia:	963 rolls of 100 ft.
17. Iceland:	763 rolls of 100 ft.
18. Bahamas:	608 rolls of 100 ft.
19. Italy:	72 rolls of 100 ft.
20. Misc. Foreign Countries:	1,030 rolls of 100 ft.

TOTAL: 321,140 rolls of 100 ft.

In addition to its microfilms, the Association has a total of 67,978 printed books and manuscripts in its possession as of Aug. 1, 1962.



Why did the Lord choose Joseph Smith?

by A. Hamer Reiser*

The Woolwich, England, Rotary Club program director invited me to address the club on the subject, "The Activities of the Mormon Church," at a meeting in February, 1955. In the question period after the main address, the president of the club, a minister, asked, "Why was it that, there being so many learned, devout, and honorable men in the world who could have been selected, the Lord chose a man like Joseph Smith to be the restorer of His Church, as you say?"

I answered: "I do not presume to know what was in the mind of the Lord when He chose Joseph Smith, but I do know this about Joseph Smith: he had a virgin kind of mind, uncluttered by the false notions of the day; and he was easy to teach, because he was ready and eager to learn. He maintained this teachableness all his life."

I also said that my faith assures me that the Lord knew this well enough to prefer Joseph Smith to others who might have been chosen. He must have known that Joseph Smith had nothing of the false doctrines of the world to unlearn and that he would not need the purging that other righteous, learned, noble, saintly men of the time would have needed to make them suitable instruments in the hands of the Lord to accomplish the Restoration. I concluded with the expression of opinion that, from all I knew of Joseph Smith, I considered him to be the best human instrument the Lord could find at the time; and I was confident that the Lord knew this and that is why He chose Joseph Smith.

A dear friend of mine invited me to his office one day and asked me to read from a book an account of an experience of a man named Lorenzo Dow, a contemporary of Joseph Smith. The account was of a presumably heavenly manifestation which Lorenzo Dow experienced, which resembled Joseph Smith's first vision so closely as to be almost identical.

My friend asked: "What do you make of it?"

My reply was that I could conceive of the idea that there could have been men at the time who were worthy enough to be honored with such a manifestation. There could have been more than one. Who am I to reject the possibility and dismiss it as false or fraudulent? But as between Joseph Smith

(For Course 29, lesson of February 10, "A Marvelous Work"; for Course 7, lesson of January 26, "An Angel Was Joseph's Teacher"; for Course 9, lesson of February 24, "A Leader Cooperates with God"; for Course 11, lesson of January 27, "Waiting and Learning"; and for Course 19, lesson of February 3, "Joseph Smith's Mission.")

and Lorenzo Dow, I choose Joseph Smith because *he did something about it*. The record is silent as to Lorenzo Dow's action.

I think the Lord knew this also about Joseph Smith—that he had the kind of faith that motivates and sustains appropriate action.

For both reasons Joseph Smith was the dynamic, ready man for the very difficult task of the Restoration.

The facts about the life and career of Joseph Smith are abundant in support of the existence of these invaluable mental, emotional and spiritual attributes.

A missionary, who was having difficulty getting off a "high center" and getting his feet on the ground to go into action, came to me with a problem which illustrates the illuminating nature of the Prophet's faith:

Said the missionary: "Joseph Smith was given the Aaronic Priesthood before he was baptized, and that is not right!"

He had been reading "Joseph Smith Tells His Own Story." I asked him to turn to the account in the writings of Joseph Smith which appear in The Pearl of Great Price under the title, "Extracts from the History of Joseph Smith, the Prophet," and to read the account very carefully. (See *Joseph Smith* 2:68-72.)

He did so. The Prophet and Oliver Cowdery were engaged in the translation of the Book of Mormon and had come upon the subject of baptism, which they did not understand. The account says they ". . . went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. . . ."

In sequence, the record shows: ". . . a messenger from heaven descended in a cloud of light and having laid his hands upon us, he ordained us. . . . [Here follows the famous statement.] Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, . . ."

The heavenly messenger then explains the

*Brother A. Hamer Reiser served on the General Board of the Sunday School, where he was for many years General Secretary. He was released from the Board from 1956 to 1961 while he was president of the Sugar House Stake. He was president of the British Mission from 1952 to 1955. Brother Reiser holds an A.B. degree from the University of Utah and has done graduate work at both the U of U and Brigham Young University. He has been on the Board of Regents, U of U, and was vice-chairman for the Utah Centennial Committee. Since 1947 he has been a member of the Utah State Park and Recreation Commission, and this year is chairman. He married Elizabeth Baxter. The Reisers have eight children.



►The Lord showed wisdom in selecting Joseph Smith to be the prophet through which the Gospel was eventually restored.

Aaronic Priesthood's limitation, as not including ". . . the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred upon us hereafter; . . ." He commands them to baptize each other—Joseph to baptize Oliver and thereafter receive his baptism from Oliver.

They carry out this command. And we read: ". . . After which I laid my hands upon his head and ordained him to the Aaronic Priesthood, and afterwards he laid his hands on me and ordained me to the same Priesthood—for so we were commanded."

The missionary was right in part—Joseph Smith and Oliver Cowdery received the Aaronic Priesthood before they performed the ordinance of baptism for each other.

I asked the missionary: "Who was the heavenly being who conferred the authority to baptize upon these young men, and who taught them how to perform the ordinance, and who 'commanded' them?"

He had, of course, read the following paragraph —72—and answered, ". . . John, the same that is called John the Baptist in the New Testament, . . . under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood, he said, would in due time be conferred on us, . . ." (It was on May 15, 1829.)

I asked the missionary if this account left anything to be desired.

The contents of this "neat" package, I pointed out, gave to those young men: (1) *authority to perform* the ordinance of baptism from the most eminent authority known to men—John, the Baptist, the man whose baptism Jesus Himself recognized and accepted, and, (2) this Authority taught them

how to perform the ordinance by commanding them to do it. (Learning by doing.)

By acting with the authority John had given them and baptizing each other as they had been "commanded" by John, they acted as John's agents; and under his instruction the baptisms, on the principles of agency, were in effect John's acts. He was the principal; they were the agents. The ordinations *after* the baptisms regularized everything.

The missionary agreed that there was nothing wrong about the subject—it was *all* right. He went from this moment into "high gear" and became a proselyter remarkable for his effectiveness and spirit and his ability to imbue other people with the fervor of his testimony that Jesus is indeed the Christ; that Joseph Smith was a prophet of God; and that the Church and Kingdom of God have indeed been restored in their fulness to the earth today.

This incident is instructive on the subject of Joseph Smith's attributes. I submit that it shows: (1) his open-mindedness, humility, teachableness, meekness, willingness to make his will conform to the will of the Lord; (2) his disposition to ask divine guidance when he knew he needed help; and (3) the promptness and decisiveness of his action.

Other instances are abundant to support the conclusion that Joseph Smith's nature was to persist in his effort to satisfy his curiosity and to get answers to his questions by asking his teachers and getting the right answers from them. Heavenly beings were his teachers. Prayer was his means of addressing his queries to the fundamental sources of truth. He always "did something" about what he learned from his learning experiences. The Book of Mormon and the Bible were his "textbooks." The Doctrine and Covenants and the *Documentary History of the Church* were his "note books." His was an open mind. He was easy to teach, because he enjoyed so thoroughly the gift of the Holy Ghost. He was eager to learn. He was always ready to act, and he acted decisively without concern for the consequences to himself.

The Lord must have known he was such a man. That the Lord was right in His judgment of His man is conclusively proved by the outcome of the Prophet's life—the unique, incomparable Church of Jesus Christ of Latter-day Saints today. Shame on Saints who fail to serve it well!

MEET YOUR NEW BOARD MEMBERS

J. ELLIOT CAMERON

"He's a good listener and he understands you. He is concerned with your welfare." People who know newly appointed Sunday School General Board member J. Elliot Cameron have used these words in a glowing manner when describing him.

Fortunate, indeed, is Brigham Young University to have such a well-qualified man for its Dean of Students. Fortunate, also, is the Sunday School General Board to draw from the talents and experience of such a man.

Brother Cameron was born in southern Utah in the town of Panguitch. In his early years, the family moved to Springville, where he completed his secondary education. Following this, he attended Brigham Young University where he received his B.S. degree.

In 1948, Brother Cameron entered the field of education. He taught for one year in the Alpine School District. After that, he became a high school principal in the Duchesne and Sevier school districts. Later he was Superintendent of Schools in Sevier and from that position was appointed director of Snow College.

Until July 1 of this year, Brother Cameron was Dean of Students at the Utah State University in Logan. He is now starting his first year at BYU.

Brother Cameron has also received his M.S. degree from BYU in the field of Educational Administration and has done work for his doctorate there and at the University of Utah.

With such an illustrious career in education, he has still found time to devote to the Church. When Brother Cameron lived in central Utah, he was president of the South Sanpete Stake. In Lo-

gan, he was a member of the East Cache Stake High Council.

Brother Cameron is married to the former Maxine Petty, and they have four children.

B. A. CHILDS

"I believe very much in our young people. I'm enheartened by their potential." These were the words of B. A. Childs, newly appointed member of the Sunday School General Board.

Brother Childs has always been interested in young people. Much of his time and effort has been devoted to them. Bertrand Childs has been a teacher, has been an educational administrator, and has served youth in numberless ways in various Church positions.

Born in Salt Lake City, he moved to Idaho at an early age. Following high school graduation in Bancroft, he spent two years in the mission field in the Northern States Mission. Returning, he attended the University of Utah and graduated with a B.S. degree in electrical engineering. From there he went into teaching, and taught science at Uintah High School.

In 1940, Brother Childs returned to the University of Utah and obtained his M.S. degree in educational administration. Then he became a seminary principal and taught young people the Gospel in Roosevelt, Moroni, and Mount Pleasant.

After many satisfying experiences in seminary work, Brother Childs entered the profession for which he trained in his undergraduate days. Now, since 1946, he has worked as an engineer with Pacific States Cast Iron Pipe Company.

Brother Childs comes well-qualified to his new appointment. He has served on two stake Sunday School boards and was a member of two high councils of the Roosevelt and Sharon Stakes. He has

been a member of four bishoprics, serving as bishop of the Moroni East Ward of Moroni Stake and bishop of Oak Hills Second Ward in East Sharon Stake.

He also served as counselor in the presidency of East Sharon Stake and as Sunday School teacher, as a member of the stake high priest presidency and as group leader of the high priests.

Brother Childs is married to the former Margaret Potter of Lehi. They are the parents of four children.

CLARENCE L. MADSEN

How does a teacher get one-fourth of the entire ward population in his class? Ask Brother Clarence L. Madsen, newly appointed Sunday School General Board member. In his Gospel Doctrine class in Yale Ward, Bonneville Stake, he has had as many as 111 people attending.

His secret is to "organize, depuritize, and supervise." These are principles he has followed in his lifetime with amazing success.

In his business life, Brother Madsen has managed music and furniture stores. In 1931, he entered the insurance field, and within two years was awarded a trip to Chicago when he became one of the top people in a national sales contest.

In 1942, Brother Madsen won top position in the entire United States in the first national "Parfor-Parkinson" contest. Then he repeated this achievement in 1944 as leading district manager.

Despite his crowded schedule, Brother Madsen is an avid gardener (he has a "green thumb") and is certainly a student of human nature. He has pursued many courses of study in this area. This, coupled with his organizational abilities and "follow through," have brought him recognition in the

(of special interest to Sunday School officers.)



J. ELLIOT CAMERON



B. A. CHILDS



CLARENCE L. MADSEN

business world. Now, he uses it most effectively in his Church work.

In 1913, Brother Madsen filled a mission to the British Isles. While serving in Liverpool, England, he was Conference Secretary.

In his many Church activities, Brother Madsen has been counselor of an elder's quorum, served on

stake Sunday School and Mutual boards, was counselor in the bishopric of Ogden Ninth Ward, counselor in the presidency of the Bonneville Stake High Priests' Quorum (the largest in the Church), and high councilman in the Bonneville Stake. Most recently, he was Class President of the Gospel Doctrine Class in Yale Ward.

A native of Milford, Utah, Brother Madsen is married to the former Mary Louise Taylor. They have five children and 25 grandchildren. —*Lowell R. Jackson.**

*Brother Lowell R. Jackson has been a contributor to *The Instructor* for several years. He has also written plays, a movie script, and a book entitled "A Pilgrim's Progress." At Duke University in North Carolina, he is presently employed at Gillham Advertising Agency as account executive in the Radio and Television Department.

RELEASED WITH APPRECIATION

The release of Reid N. Nibley from the Sunday School General Board was recently announced by the Sunday School General Superintendence. His assignments were to *The Instructor* and Music committees. A broad background of experience and training in the field of music, and a deep appreciation for and understanding of the Gospel enabled him to give effective service.

He received most of his earlier education in Southern California. His higher education was obtained in a number of institutions, including Los Angeles City College, Brigham Young University, and University of Utah. From the last he received his B.A. and M.A. degrees. Additional advanced study was taken at the Music Academy in Vienna, Austria, and at the University of Southern California.

Brother Nibley has had an out-

standing career as a concert pianist. He has given concerts and been soloist with various orchestras from coast to coast as well as in foreign countries.

In addition to brilliant professional contributions, he has given much of his life to the Church. He has served as musician, teacher, and administrator in a variety of callings.

Brother Nibley is currently assistant professor of music at BYU, where he has been made chairman of the piano division of the Department of Music. He continues in great demand as a concert pianist and presently is preparing for a heavy concert season including performances with the Utah Symphony Orchestra.

A release from the Board does not mean release from Sunday School work; because he is now serving as a teacher of the Gospel

Doctrine course in the Oak Hills Third Ward, East Sharon Stake. While he will be missed on the General Board, his testimony and spirit will enhance the program of the Church wherever he serves.

—*Keith R. Oakes.**

*Deseret Sunday School Union General Board member.

REID N. NIBLEY





JESUS IS THE CHRIST

by Richard H. Henstrom*

And the light shineth in darkness; and the darkness comprehended it not. (John 1:1-5.)

Although the Messiah, who would deliver mankind from the bands of death, was not to come to earth until the Meridian of Time, the people of God living prior to this event were not to be left without hope. The Lord revealed to them the need for a redeemer, and the prophets of old testified continually that Christ would be the Redeemer who would save the people.

The sacrifices so frequently alluded to in the Old Testament were to be offered *in similitude of that which was to come*. That is, men were called upon to take the firstlings of their flocks—perfect and without blemish—and to offer them as a sacrifice for the forgiveness of their sins. This was to remind them that the Father would offer His Son—His only Begotten in the flesh who was perfect and without blemish—as an eternal sacrifice.

We find numerous voices in the *Book of Mormon* witnessing that Jesus is the Christ, the Son of God. Much of this is prior to His earthly advent. When the brother of Jared saw the Lord completely manifested, he received a complete testimony of Him. And this is what the Lord said unto him:

Behold, I am he who was prepared from the foundation of the world to redeem my people. Behold, I am Jesus Christ. I am the Father and the Son. In me shall all mankind have light, and that eternally, even they who shall believe on my name; and they shall become my sons and my daughters. (Ether 3:14.)

The Lord continued speaking to the brother of Jared, explaining why he could see Him prior to His earthly administration. He said:

Behold, this body, which ye now behold, is the body of my spirit; and man have I created after the body of my spirit; and even as I appear unto thee to be in the spirit will I appear unto my people in the flesh. (Ether 3:16.)

*Brother Richard H. Henstrom, now serving as bishop of BYU Seminary Ward of Brigham Young University Stake, is also the director of the Adult Education and Extension Services at BYU in coordinating the school's adult education centers, academic programs, and off-campus Leadership Weeks. He has been a member of the faculty of BYU since 1957.

Brother Henstrom, a native of Salt Lake City, received his B.F.A. and M.A. degrees at the University of Utah. He filled a mission to Sweden, 1949-52; and was a chaplain in the U.S. Army, 1953-55, during the Korean conflict.

He is married to the former Martha Caroline Adams, and they have one daughter named Shelley Leigh.

THE most important message in the world today is that *Jesus is the Christ*. As The Church of Jesus Christ of Latter-day Saints, which bears His name, cries repentance unto the world; it also stresses the greatest of all messages—*Jesus Is the Son of God*. He lived, died, and was resurrected. He released the bands of death. He is the Son of God. He is the God of this earth. He has nobly fulfilled the will of the Father.

The Church heralds to the world the fact that Jesus is the Christ. It is a consistent message which has been attested to in all periods of religious history. This glorious message has been given as a witness to all the world *through the prophets of old, during the earthly reign of the Saviour, in this Dispensation of the Fullness of Times, and it is an eternal truth—an essential part of the Gospel*.

Jesus is the Christ. This is our message. Now, let us examine the various testimonies which have been given concerning this important statement, and note that this has always been the prime message delivered from the heavens.

By the Prophets of Old

The God of the Old Testament was called Jehovah. Today, we know the God of the Old Testament by the name, Jesus Christ. They are one and the same. Jehovah is the same Jesus Christ of whom John writes:

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by him; and without him was not anything made that was made.

In him was life; and the life was the light of men.

(For Course 19, lesson of February 10, "The Godhead"; for Course 18, lesson of December 16, "Eternal Life"; for Course 28, lesson of December 30, "Summary"; for Course 13, lesson of February 24, "Who Jesus Is"; for Course 27, lesson of February 3, "Jehovah"; and for Course 29, lesson of February 27, "Personality of Father and Son.")

Before the birth of the Saviour, Samuel the Lamanite preached to the inhabitants on the American continent, saying:

...Behold, I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name.

And it shall come to pass that whosoever shall believe on the Son of God, the same shall have everlasting life.

And behold, thus hath the Lord commanded me, by his angel, that I should come and tell this thing unto you; yea, he hath commanded that I should prophesy these things unto you; yea, he hath said unto me: Cry unto this people, repent and prepare the way of the Lord.

And ye shall hear my words, for, for this intent have I come up upon the walls of this city, that ye might hear and know of the judgments of God which do await you because of your iniquities, and also that ye might know the conditions of repentance;

And also that ye might know of the coming of Jesus Christ, the Son of God, the Father of heaven and of earth, the Creator of all things from the beginning; and that ye might know of the signs of his coming, to the intent that ye might believe on his name.

And if ye believe on his name ye will repent of all your sins, that thereby ye may have a remission of them through his merits.

But behold, the resurrection of Christ redeemer mankind, yea, even all mankind, and bringeth them back into the presence of the Lord. (Helaman 14:2, 8, 9, 11-13, 17.)

Some of the most beautiful prophecies of the Old Testament concern themselves with the coming of the Messiah—the King who would save His people. It is the most important message to be found in these various collections of scripture. The Messiah spoken of in the Old Testament is Jesus Christ.

The Saviour was born in the Meridian of Time. He grew in years and wisdom and began His ministry, and He called unto Himself disciples. He preached His Gospel. Then He was crucified, resurrected, and taken into the bosom of His Father.

That this Jesus, born in Bethlehem, was verily the Christ is witnessed to on numerous occasions in the New Testament: by His Father, by His disciples, by Himself, and by evil spirits.

The Witness of the Father

The witness of the Father is undoubtedly the most important. His voice was heard from the heavens on four recorded occasions. First, John baptized Jesus in Jordan, and the Holy Ghost fell upon Him and was manifest in the form of a dove. The voice of the Father was heard from the heavens saying, "... This is my beloved Son, in whom I am well pleased." Again, on the Mount of Transfiguration, the voice of the Father was heard acknowledging

His only Begotten. The Father gave testimony that this Jesus was the Christ. The other two events were after the Saviour's earthly reign—once to the Nephites and once to Joseph Smith.

The Witness of the Disciples

When Jesus and His disciples came to the coasts of Caesarea Philippi, He told them concerning the beauties of the Gospel. He then asked them, "... Whom do men say that I the Son of man am?"

They had heard the voice of the people say that Christ was John the Baptist who had come back after being beheaded, or that He was Elias the prophet whom the scriptures prophesied would come, etc. Jesus then asked His disciples, "... But whom say ye that I am?"

Simon Peter became the spokesman for the group and answered, "... Thou art the Christ, the Son of the living God." Jesus' answer was significant: "... Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." (See Matthew 16:13-18.)

Jesus Testifies of Himself

Some of the most interesting events in the New Testament come when Jesus Christ gives witness of Himself. One to be mentioned is the witness at the well in Samaria. It took place when Jesus met the Samaritan woman. Jesus and His disciples had been passing through Samaria. He sat down by Jacob's well to rest while the disciples went into a nearby village to obtain food. At this time, a woman of the land came to draw water. Jesus asked her to provide Him with a drink. She was surprised because those of the Jewish nation did not seek favors of Samaritans. Jesus answered by saying:

...If thou knewst the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. (John 4:10.)

She did not understand Him. He continued: "... Whosoever drinketh of this water shall thirst again:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. (John 4: 13, 14.)

But still she did not understand. Jesus and the woman continued in conversation and presently He told her that she was not then married although she had had five husbands. He revealed other things concerning her personal life; and she said, "... Sir, I perceive that thou art a prophet." (John 4:19.)

She told Him that her fathers had worshiped in the nearby mountains and that she knew that the

(Continued on page 412.)

Let their questions teach

by Elder Boyd K. Packer
Assistant to the Council of the Twelve

When the student asks a question, be careful lest you answer it! Or, more emphatically, be careful lest *you* answer it.

How easy it is for a teacher to respond quickly and cryptically to simple inquiries, and thus close a conversation that might have ignited a sparkling and lively class discussion. The wise teacher deftly and pleasantly responds: "That's an interesting question. What does the class think of this?" or "Can anyone in the class help us with this interesting problem?" A simple two-way conversation then

(For Course 23, and of general interest.)

involves the whole class and their minds come alive and are open to teaching.

Ingenious indeed was Christ as a teacher. Remarkably few cases are recorded where He ever answered directly a question. More often the inquirer answered his own.

"... Who is my neighbour?" it was asked. Instead of a cryptic answer, a story was told, "... A certain man went down from Jerusalem to Jericho, and fell among thieves...." And it was concluded with a question to the inquirer, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" The interview closes with the teacher commanding the student who had actually answered his own question with, "... Go, and do thou likewise." (See *Luke* 10.)

Seek for inspiration as a teacher. If the student asks a question, be careful lest *you* answer it.

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JESUS IS THE CHRIST (Concluded from page 411.)

Messiah was to come. When He came He would tell them all things. Very simply and humbly we find 'his scripture recorded: "Jesus saith unto her, I that speak unto thee am he." (*John* 4:26.) At this point, the woman hurried into the nearby village to call the people out to meet the Christ.

During the early days of the ministry of the Saviour, He went into a synagogue on the Sabbath to preach. A man was present in the assemblage who possessed an unclean spirit. The power and the authority of Jesus were too much for the spirit and it cried out—

... Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. (*Mark* 1:24.)

This evil spirit acknowledged Jesus as the Holy One of God even though he opposed His labors.

It is evident from this event and others that even the evil emissaries of Satan have acknowledged Jesus as the Christ. It might be pointed out here that a mere knowledge of the divinity of Jesus is not sufficient for exaltation in God's kingdom. No one knows more assuredly that Jesus is the Christ than does Satan. One must also live the very word of God and learn obedience.

Since the Restoration of the Gospel and the organization of the Church in the year 1830, there have been many testimonies given attesting to the fact that Jesus is the Christ. Joseph Smith bears the strongest testimony for he saw Him on numerous occasions and could say with a surety, "Jesus is the Christ." One of the most beautiful scriptures to be found in the Doctrine and Covenants is concerned with this witness:

And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God. (Doctrine and Covenants 76:22-24.)

This vision was given to both Joseph Smith and Sidney Rigdon. This was their testimony.

As the testimony that Jesus is the Christ was revealed to Peter, Joseph Smith, and others—it can be revealed to each of us through the spirit and power of the Holy Ghost. We have the promise that if we are faithful, believe on Jesus Christ, and do His will the time will come when we will be given testimonies as firm as those given unto Joseph Smith and others. We find this promise stated in the following scripture:

Verily, thus saith the Lord: It shall come to pass that every soul who forsaketh his sins and cometh unto me, and calleth on my name, and obeyeth my voice, and keepeth my commandments, shall see my face and know that I am. (Doctrine and Covenants 93:1.)

The Church of Jesus Christ of Latter-day Saints, which bears His name, attests to all the world that Jesus is the Christ, the Only Begotten of the Father. He is our mediator with the Father. He has opened the doors whereby we may return to the presence of the Father. Jesus Christ is the God of this earth. Only through the name of Jesus Christ can mankind be saved.

From Adam's time to our time, the great message to the world is that *Jesus is the Christ.*

At Christmas do we Recall?

CHILDREN AT CHRISTMAS

*From Hawaiian palm to Alaskan pine,
Children hang up stockings, as I do mine;
Gather in their churches in reverent throngs
To tell the Christmas story with old, glad songs;
Dress in shepherd costumes for pageant parts
To praise our Lord and Saviour with grateful hearts.*

—Iris W. Schow.

HIS CHOICE

*He might have come, mighty in majesty,
A monarch splendid, with resistless power;
Or as a singer, with the very flower
Of melody—the cosmic harmony;
Or as a painter, with a rhapsody
In form and color from some distant bower;
A scientist, with wonders to endow
The race with learning's luminosity.*

*He came, instead, in meek and humble state,
To bless the world and teach man to create
Bright visions of the yet-to-be-attained—
New aspirations, as each height is gained.*

*For as the Master Teacher, great, came He,
Encompassing the all that man may be!*

—Linda S. Fletcher.

IF HE CAME

*If He came as He did of yore,
In the lowliest servant's guise,
And love of man His only lore;
Would we know He was One all wise?*

*If He came just as He did then,
Cast in the curbstone preacher's mold,
Despised and rejected of men;
Would we know He was One foretold?*

*If He came just as He once came,
Serving, serving till the day's done,
With no title to earthly fame;
Would we know He was God's own son?*

*If He came just as it is said,
And wore a crown of mocking thorn,
And had no place to lay His head;
Would we know He was heaven-born?*

—Nephi Jensen.

CHRISTMAS DAY*

*Christmas day is coming soon,
And presents we will get.
Some folks think that that is all,
But there is much more yet.*

*The shepherds came and saw Him there,
Upon His bed of hay,
For in the inns both big and small
There was no place to stay.*

*And that is why today we have
Christmas once a year.
To celebrate the birthday
Of our Saviour dear.*

—Robert Parker Hill.

DO WE REMEMBER?

*At this glad Christmas time, do we recall
The weary trek to Bethlehem — the star
That blazed in triumph at our Saviour's birth,
And angel songs of "Glory be to God!"
The shepherds near the manger and the gifts
Of wise men paying homage to the King —
The young Boy in the temple, calm and wise,
Expounding scriptures to the learned men?*

*The centuries have rolled and now do we,
This festive time, keep Christmas in our hearts,
Remember Bethlehem and Galilee —
The Master's words of mercy, makers of
The peace and love of neighbor, yes, forgive
And go the second mile; Gethsemane
And Calvary — His precious gift to man?*

*Do we, this Christmas time, extend a hand
To weary ones bowed down with want and fear,
Who know the sting of hunger and of grief,
And feel the hate of evil's endless wheel?*

*O, Master of us all, forgive, we pray
And lend us strength and mercy so that we
May kneel to Thee, always remembering.*

—Dora Toone Brough.

*Christmas Day was written a year ago by Robert Parker Hill, then ten years old.



Old photographs from albums or books of remembrance, as well as cards from scrapbooks and keepsakes from family "treasure" chests can add realism for children

LET CHILDREN SHARE

"My grandpa had a Shetland pony all his own when he was my age."

Can't you hear the enthusiasm of this boy? His eyes sparkle with pride as he tells about his grandpa. To feel equally important and to let her friend know she has grandparents, the little girl beside him said, "My grandmother came across the ocean in a big, big ship when she was a little girl."

Grandparents know little incidents and stories that should be part of the heritage of their families. These stories need not be long nor complicated for small children. Everyday happenings can be ever so interesting.

Parents and teachers should encourage children to ask grandparents to tell real stories from their childhoods. With the busy here-and-now life we lead, many grandchildren do not take the time to find out about their grandparents. Really these simple, little incidents can endear grandpa and grandma to the children as much as any one thing. It is true that sometimes grandparents think the simple happenings in their early lives were trivial and unimportant, but some direct questions asked by the child may help to get grandparents started, such as:

"Tell me what you did on Christmas when you were my age."

"What kind of birthday party did you have when you were a little girl?"

(For Course 1, lesson of February 10, "Grandfather and Grandmother Are In the Family"; for Course 1a, lesson of March 24, "Our Family Is a Happy Family"; and for home use.)

"Did your daddy have a car to take you to Sunday School?"

Let's listen in on Grandmother and Maryann as they both have a good time while Grandmother tells. . . .

When I Was Your Age

"Grandmother, tell me a story," asked Maryann. "Tell me about when you were a little girl like me."

"Well, my dear, when I was your age, I had long dark hair, so long I could sit on it."

"Sit on it!" exclaimed Maryann. "Why Grandmother, how could you sit on your hair? You can't sit on your hair now."

"No, I can't sit on it now because it has been cut. When I was a little girl your age, I had never once had my hair cut, so it grew very long. As it hung down my back, I could put it under me when I sat on a chair." Grandmother motioned with her hands to show Maryann how her hair hung all the way down her back.

"My mother would brush it and comb it and braid it in two long braids. Then she would tie it up with pretty ribbons. All the little girls had long hair, but mine was longer than any neighbor girl's."

"Tell me something else, Grandmother—what else did you have?"

"My mother made me a pretty sunbonnet of pink cloth. How beautiful it was! When I went outside to play, she tied the strings under my chin. As I ran and played, the strings would come loose and the bonnet would bounce off my head. The



when they hear about things that happened long ago. Grandparents can bring new enjoyment to little children by sharing special personal childhood experiences.

YOUR CHILDHOOD

sun got on my face and made my skin brown. My mother wanted her little girl to be just as white as she could be. She didn't want my skin to be browned by the sun."

"You mean, Grandmother," laughed Maryann, "your mother didn't want you to have a sun tan?"

"No sun tan," said Grandmother, shaking her head.

"Guess what my mother thought of doing? She took a needle and thread and sewed my pink sunbonnet to the thick braids of my hair so it could not fall off my head when I was outside."

"That's funny, that's funny," chuckled Maryann as she patted Grandmother.

"Did you have a daddy?" asked Maryann.

"Yes, of course I had a daddy," smiled Grandmother. "We always called him 'Papa' or 'Father'."

"Tell me something about your father."

"Well, let me think of something special. He was a bishop when I was your age. We lived on a farm. My father liked to raise watermelons."

"I remember one year when papa planted the seeds. There was no rain to make the watermelons grow. There was not enough water for any gardens or crops in the fields to grow."

"Didn't you have sunshine either?"

"Oh yes, there was plenty of sunshine, but no rain. All the people were worried because there was no water nor rain."

"Did the watermelon plants die?" questioned Maryann.

"They needed water so much that they looked like they would die, but they didn't. My papa, being the bishop, asked all the people to pray to Heavenly Father to send rain. All the people in the ward prayed at home, and then they came together in the chapel and prayed for rain. Heavenly Father heard their prayers and sent rain. It rained and rained. All the gardens and fields were wet. It rained so much there was water in the river, too."

"Did the watermelon plants grow?" asked Maryann.

"Yes, the plants grew big and had many, many nice big watermelons on them. When they were ripe, papa picked them early in the morning before the sun came up. We ate them for breakfast. How juicy, sweet, and cold they were."

"That year my papa took a watermelon to every family in the ward. Everyone had a piece of watermelon from his garden. Everyone knew there would have been no melons if Heavenly Father had not sent the rain."

"I liked that story, Grandmother," said Maryann. "I like stories about the time you were a little girl."

Grandmother smiled and nodded as Maryann ran to play.

—Lorna C. Alder.*

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IS MY BROTHER OR SISTER A RIVAL?



by Reed H. Bradford*

This family consisted of four children and their parents: Suzanne was 14; Lucy, 12; Creighton, 8; and Florence, 6. Their mother and father spent a good deal of time trying to teach these children good principles of behavior. Nevertheless, they found that there was considerable rivalry among their children; and this caused some tension in the home. When a child would not get his way, he often shouted at a brother or sister, sometimes using unkind words. Have you ever been faced with similar situations? If so, what did you do about it?

Perhaps the following thoughts might be helpful in creating a good relationship among brothers and sisters in the home and in other relationships:

1. The way parents behave is an important factor in influencing how the children behave. If parents treat each other and their children with respect, this will be reflected in the behavior of the children. Do they address each other and their children courteously? Are they considerate and sensitive to each other's feelings?

2. There are certain practices which the parents can initiate which are conducive to a feeling of oneness and kindness in the home. Prayer is one of these. This includes family as well as individual prayer. Family prayer is held regularly, and is also held when there is a special desire to ask for help or to give thanks. These occasions should afford opportunities for family members to pray not only for themselves but for each other.

Family members should do things together as a family. Members of one family whose surname begins with the letter "B" call themselves the "B-Hive." They think of themselves as a closely knit unit. Every year they plan and take little trips together. These

(For Course 24 lessons in February: "As the Twig Is Bent," "Infinite Variety Is God's Way," "Maturation"; and for home use.)

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Brother Bradford has filled various Church assignments, serving on the General Board of the Deseret Sunday School Union for 11 years. He is present or former president of the Young Men's Auxiliary, where he has acted as dean of the College of Humanities and Social Sciences. He has also been associated with Michigan State and West Virginia universities, in a teaching capacity. He holds degrees from BYU, B.A., 1937; Louisiana State University, M.A., 1939; and Harvard University, M.A. and Ph.D., 1941 and 1944.

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trips often afford them a chance to appreciate their heritage and to enjoy each other's companionship.

The parents give responsibilities to the children and try consistently to have each child think of the home as "our" home.

3. A certain amount of rivalry among brothers and sisters is quite normal. A younger child wishes he could do things that an older child with more experience and knowledge can do quite easily. Each child, to some degree, is different from all the other children. Perhaps one child possesses a natural gift that none of the other children have. This may lead to rivalry.

By the way they handle these circumstances, parents can be very helpful in preventing undesirable situations from arising in the relationships of their children. The first child, because it is wanted, receives a great deal of affection and attention. Then a second child is born. It may be easy for the parent to forget that the first child has important emotional and affectional needs, and they may find themselves unconsciously neglecting the first child and giving overattention to the second. Parents must constantly remember that every child has important needs. Furthermore, they should love each child as a human being and as a child of his Heavenly Father regardless of his abilities or characteristics. They should avoid the unjust comparison of one child with another.

4. Parents can help their children to understand the meaning of empathy. A child becomes very angry at his brother or sister and shouts at him or her, saying unkind things. The parent can say, "Lucy, how would you feel if someone talked to you the way you have just talked to Florence? How would it make you feel?" Empathy means imagining oneself to be in another person's position and trying to understand how one would feel under such circumstances.

5. In families where there is a large number of children and parents have many responsibilities toward their children, it sometimes happens that a child does not receive the individual attention that he deserves.

One way to remedy this situation is for the parents to find occasions in which they take one child

TWENTY-SEVENTH IN A SERIES ON GOSPEL TEACHING IN THE HOME

and give him special attention. Perhaps it is a little ride up the canyon or some recreational event. Whatever it is, such things convey to the child that his parents are thinking of him and that he does have a special place in their affection. Such occasions may also provide an opportunity for close communion between parents and the child, and special problems that he may have with his brothers or sisters can be discussed. This can be done in a spirit of love and kindness.

In the family mentioned at the beginning of the article, the parent noticed that Lucy, 12, had gotten into the habit of criticizing Creighton, 8, over insignificant things. One day her father took her alone and began by telling her how much he loved her. He then told her that he wanted to discuss her relationship with Creighton. He proceeded to point out the number of times that day she had criticized her brother. He then said to her, "Supposing Suzanne (age 14) had criticized you all day long. How would you feel?" Her father then suggested to her that she might compliment Creighton on the things he did well. This conference between parent and child was a very productive one and eased the tension between these two children considerably. Lucy began to see things from a different perspective.

6. A year in a child's life may seem like a long time, but a parent knows that the period in which these children are going to be able to enjoy the intimate companionship of one another is very short indeed. Before they realize it, they will be leaving the parental home for one reason or another. Parents can do a great deal to help their children to realize that each day must be appreciated for the opportunities it affords for lasting joy. Just the realization that now, perhaps more than any other time in their lives, they have this opportunity to enjoy one another might produce a new attitude in them.

At the center and core of the Gospel of Jesus Christ, is the principle of love. As children grow physically, they should grow in their understanding of this principle. They should learn to think of themselves finally as brothers and sisters in a double sense. In the first place, they are brothers and sisters because they are the children of the same biological parents. But there is even a deeper meaning of these terms; they are children of a divine Heavenly Father. If one lives worthily, he might "become" the sons or daughters of his Heavenly Father. This means that he must take on the same characteristics of love, kindness, faith, etc., that are part of the personality of his Heavenly Father. In the same way, and in the same sense, he can become a true Chris-

tian brother or sister. Then he will no longer look at the other children in the family as his rivals. He will be thankful for them and he will try to give them the benefit of his understanding, his knowledge and his love. If he will do this, they will reciprocate. He will receive the same understanding, knowledge, and love in return. And what is of greater worth than these things?



SUGGESTED AGENDA FOR HOME EVENING

Prayer.

Hymn: "Come, Follow Me," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 14.—Family.

Discussion: What each family member learned in his last Sunday School class and how he will apply it in his life.

Musical Number.

Lesson: "Is My Brother or Sister My Rival?"

The children in the family might carefully examine their relationships to each other, and some specific projects might be undertaken to improve those relationships. The following are some suggestions:

1. How do they address one another? When they are angry, do they say things they later regret?

2. They might try to gain an understanding of the word "empathy." When they are about to criticize each other for things they have done, can they stop and think how it looks from a brother or sister's point of view?

3. They might try complimenting each other for the things which they do well.

4. Do they engage in projects together so that they develop an understanding for one another and a feeling of oneness?

Parents might examine their own actions to see if they are really helping their children to mature in their relationships with one another. Do they address each other and their children in a kind way? Do they take time with each child and let him know that he really is an important member of the family? Do they regularly have family prayers?

Song: "Little Lambs So White and Fair," *The Children Sing*, No. 107.—Children.

Scripture Memorization: The family will memorize *Matthew 7:12*.

Activity: Flannelboard story, "Noah obeys God," page 421. Parents can retell this story to point out the blessings which come from obedience to God, and why it is important to follow His commandments in these times.

Hymn: "There Is Beauty All Around," *Hymns*, No. 169.—Family.

Prayer.

The Other Wise Man

by Elder Sterling W. Sill
Assistant to the Council of the Twelve

Each year at Christmas time we delight to follow the wise men as they come out of the East and make their way to Bethlehem where they worship the new born King and lay their treasures at His feet.

Henry Van Dyke has told us about another wise man who might have followed the star, not only to Bethlehem but throughout his life; and yet he never found the King. His name was Artaban. He was a kind of unknown soldier who did not quite make the headlines. He was also one of the Magi and lived in Persia. He was a man of great wealth, great learning, and great faith. With his learned companions, he had searched the scriptures as to the time that the Saviour should be born. They knew that a new star would appear, and it was agreed between them that Artaban would watch from Persia and that the others would observe the sky from Babylon.

On the night that the sign was to be given, Artaban spoke to nine of his Magi friends in his home. He said to them, "My three brethren are watching at the ancient temple of the Seven Spheres, at Borsippa, in Babylon; and I am watching here. If the star appears, they will wait for me ten days; then we will all set out together for Jerusalem. I believe the sign will come tonight. I have made ready for the journey by selling all of my possessions and have bought these three jewels—a sapphire, a ruby, and a pearl—I intend to present them as my tribute to the king." He said, "I invite you to make this pilgrimage with us that we may worship the newborn king together."

While he spoke, he thrust his hand into the innermost fold of his girdle and drew out three great gems—one blue as a fragment of the night sky, one redder than a ray of the sunrise, and one as pure as the peak of a snow mountain at twilight. He would give them all to the king. Then one of Artaban's friends said, "Artaban, this is a vain dream. No king will ever rise from the broken race of Israel. He who

looks for him is a chaser of shadows." Then he bid Artaban farewell and left his dwelling.

Each in turn offered his own particular excuse, and finally only his oldest and truest friend remained. He said, "Artaban, I am too old for this quest, but my heart goes with thee." Then with a hand on Artaban's shoulder he said, "Those who would see wonderful things, must often be willing to travel alone."

Left to himself Artaban put his jewels back into his girdle. Then he parted the curtains and went out onto the roof to again take up his vigil to watch the night sky.

As Jupiter and Saturn rolled together like drops of lambent flame about to blend into one, an azure spark was born out of the darkness beneath them. The spark grew, rounding itself with purple splendor into a crimson sphere.

Artaban bowed his head. "It is the sign," he said. "The king is coming, and I will go to meet him."

All night long Vasda, the swiftest of Artaban's horses, had been waiting saddled and bridled in her stall, pawing the ground impatiently and shaking her bit as if she shared the eagerness of her master.

As Artaban placed himself upon her back, he said, "God bless us both, and keep our feet from falling and our souls from death."

Under his encouragement, each day his faithful horse measured off the allotted proportion of the distance; and, at nightfall of the tenth day, they approached the outskirts of Babylon. In a little island of desert palm trees, Vasda scented difficulty and slackened her pace. Then she gave a quick breath of anxiety and stood stock-still, quivering in every muscle.

Artaban dismounted. The dim starlight revealed the form of a man lying in the roadway. His humble dress and haggard face showed him to be one of the poor Hebrew exiles who still dwelt in Babylon. His pallid skin bore the mark of the deadly fever that ravished the marshlands of Babylon at this season of the year. The chill of death was in his lean hand. As Artaban turned to go, a sigh came from the sick man's lips; and the brown, bony fingers closed convulsively upon the Magian's robe.

Artaban felt sorry that he could not stay to minister to this dying stranger, but this was the hour toward which his entire life had been directed. He could not forfeit the reward of his years of study and faith to do a single deed of human mercy. But then, how could he leave his fellow man alone to die?

"God of truth and mercy," prayed Artaban, "direct me in the holy path of wisdom which only thou knowest." Then he knew that he could not go

(For Course 18, lesson of December 9, "Sacrifice"; for Course 9, lesson of February 10, "A Leader Loves His Fellow Men"; for Course 27, lesson of January 13, "The Quest For Joy"; and Christmas lessons.)

*Reprinted from *The Upward Reach* by Elder Sterling W. Sill, chapter 36, page 285, from the radio broadcast "Sunday Evening from Temple Square."

on. The magicians were physicians as well as astronomers. He took off his robe and began his work of healing. Several hours later the patient regained consciousness.

Then Artaban gave him all he had left of bread and wine. He left a potion of healing herbs and instructions for his care.

Though Artaban rode with the greatest haste the rest of the way, it was after dawn when he arrived at the designated meeting place. His friends were nowhere to be seen. Finally his eyes caught a piece of parchment arranged to attract his attention. He caught it up and read. It said, "We have waited till past the midnight and can delay no longer. We go to find the King. Follow us across the desert."

Artaban sat down upon the ground in despair and covered his face with his hands. "How can I cross the desert," said he, "with no food and with a spent horse? I must return to Babylon, sell my sapphire, and buy a train of camels and provisions for the journey. I may never overtake my friends. Only God the merciful knows whether or not I shall lose my purpose because I tarried to show mercy."

Several days later when Artaban's train arrived at Bethlehem, the streets were deserted. It was rumored that Herod was sending soldiers, presumably to enforce some new tax; and the men had taken their flocks and herds back into the hills beyond his reach.

The door of one dwelling was open, and Artaban could hear a mother singing a lullaby to her child. He entered and introduced himself. The woman told him that it was now the third day since the three wise men had appeared in Bethlehem. They had found Joseph and Mary and the young child, and they had laid their gifts at his feet. Then they disappeared as mysteriously as they had come. Joseph had taken his wife and babe that same night and had secretly fled into Egypt.

As Artaban listened, the baby reached up its dimpled hand and touched his cheek and smiled. His heart warmed at the touch. Then suddenly outside there arose a wild confusion of sounds. Women were shrieking. Then a desperate cry said, "The soldiers of Herod are killing the children!"

Artaban went to the doorway. A band of soldiers came hurrying down the street with dripping swords and bloody hands. The captain approached the door to thrust Artaban aside, but Artaban did not stir. His face was as calm as though he were still watching the stars. Finally his outstretched hand revealed the giant ruby. He said, "I am waiting to give this jewel to the prudent captain who will go on his way and leave this house alone."

The captain, amazed at the splendor of the gem, took it and said to his men, "March on, there are no children here."

Then Artaban prayed, "Oh God, forgive me my sin. I have spent for man that which was meant for God. Shall I ever be worthy to see the face of the King?"

But the voice of the woman, weeping for joy in the shadows behind him said softly, "Because thou hast saved the life of my little one, may the Lord bless thee and keep thee; the Lord maketh His face to shine upon thee and be gracious unto thee; the Lord lift up His countenance upon thee and give thee peace."

Then Artaban, still following the King, went on into Egypt, seeking for traces of the little family that had fled before him from Bethlehem.

For many years Artaban continued in his search. He was seen at the pyramids. He was seen in an obscure house in Alexandria, taking counsel from a Hebrew rabbi who told him to seek the king not among the rich but among the poor. He passed through countries where famine lay heavy upon the land and the poor cried for bread. He made his dwelling in plague-stricken cities where the sick languished in the bitter companionship of helpless misery. He visited the oppressed and the afflicted in the gloom of subterranean prisons. He searched the crowded wretchedness of slavemarkets. Though he found no one to worship, he found many to serve. As the years passed he fed the hungry, clothed the naked, healed the sick, and comforted the captive.

In time Artaban stood alone at sunrise, waiting at the gate of a Roman prison. He had taken from its secret resting place in his bosom the last of his jewels that he had saved for the King. Shifting gleams of azure and rose trembled upon its surface. It seemed to have absorbed some of the colors of the lost sapphire and ruby; just as a noble life draws into itself its profound purpose so that all that has helped it is transfused into its very essence, so the pearl had become more precious because it had long been carried close to the warmth of a beating human heart.

Thirty-three years had passed away since Artaban began his search and he was still a pilgrim. His hair was now white as snow. He knew his life's end was near, but he was still desperate with hopes that he would yet find the King. For this purpose he had come for the last time to Jerusalem.

It was the season of the Passover, and the city was thronged with strangers. There was a singular agitation visible in the multitude. A secret human tide was sweeping them toward the Damascus gate.

Artaban inquired where they were going. One

answered, "We are going to the execution on Golgotha, outside the city walls. Two robbers are to be crucified, and with them a man called Jesus of Nazareth, a man who has done many wonderful works among the people. But the priests and elders have said that He must die, because He claims to be the Son of God. Pilate sent Him to the cross, because He said that He was the 'King of the Jews'."

How strangely these familiar words fell upon the tired heart of Artaban. They had led him for a lifetime over land and sea. And now they came to him darkly and mysteriously like a message of despair. The King had been *denied* and cast out. He was now about to perish. Perhaps He was already dying. Could He be the same for whom the star had appeared 33 long years ago?

Artaban's heart beat loudly within him. He thought, "The ways of God are stranger than the thoughts of men, and it may be that I shall yet find the King and be able to ransom Him from death by giving my treasure to His enemies."

But as Artaban started toward Calvary, he saw a troop of Macedonian soldiers coming down the street, dragging a sobbing young woman with torn dress and disheveled hair. As Artaban paused, she broke away from her tormentors and threw herself at his feet, clasping her arms around his knees.

"Have pity on me," she cried, "and save me, for the sake of the God of purity. My father was also of the Magi, but he is dead; and I am to be sold as a slave to pay his debts."

Artaban trembled as he again felt the old conflict arising in his soul. It was the same that he had experienced in the palm grove of Babylon and in the cottage at Bethlehem. Twice the gift which he had consecrated to the King had been drawn from his hand to the service of humanity. Would he now fail again? One thing was clear—he must rescue this helpless child from evil.

He took the pearl from his bosom. Never had it seemed so luminous, so radiant, so full of tender, living luster. He laid it in the hand of the slave

and said, "Daughter, this is thy ransom. It is the last of my treasures which I had hoped to keep for the King."

While he yet spoke, the darkness of the sky thickened and the shuddering tremors of an earthquake ran through the ground.

The houses rocked. The soldiers fled in terror. Artaban sank beside a wall. What had he to fear? What had he to hope for? He had given away the last remnant of his tribute to the King. The quest was over, and he had failed. What else mattered? As one lingering pulsation of the earthquake quivered beneath him, a heavy tile, shaken from a roof, fell and struck him on the temple. He lay breathless and pale. The rescued girl leaned over him fearing that he was dead. Then there came a still, small voice through the twilight. It was like distant music. The notes were clear, but the girl could not understand the words.

Then the lips of Artaban began to move, as if in answer; and she heard him say, "Not so, my Lord: For when saw I thee an hungered and fed thee? Or thirsty, and gave thee drink? When saw I thee a stranger, and took thee in? Or naked, and clothed thee? When saw I thee sick or in prison and came unto thee? Thirty-three years have I looked for thee; but I have never seen thy face nor ministered unto thee, my King."

He ceased, and the sweet voice came again. And again the maid heard it, very faintly and faraway. But now she understood the words which said, "Verily, I say unto thee, that inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me."

A calm radiance of wonder and joy lighted the face of Artaban as one long, last breath exhaled gently from his lips. His journey was ended. His treasures were accepted. The "Other Wise Man" had found the King.

May God bless all with the spirit of His life, I pray, in the name of Jesus Christ, Amen.

Artaban sought the King on the day of His birth and each day for 33 years. Though never seeing Jesus, the wise man served Jesus well and came to know Him in his heart.





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OT 62



OT 63b



OT 65a



OT 65b

OT 63a

JESUS CHRIST APPEARS UNTO THE NEPHITE PEOPLE

THE STORY

And now it came to pass, . . . the thirty and third year had passed away;

And the people began to look with great earnestness for the sign which had been given by the prophet Samuel, the Lamanite, yea, for the time that there should be darkness for the space of three days over the face of the land. . . .

And . . . in the thirty and fourth year, . . . there arose a great storm, such an one as never had been known in all the land.

And there was . . . a great and terrible . . . destruction . . . ; for the whole face of the land was changed. . . .

And many great and notable cities were sunk, and many were burned, and many were shaken till the buildings thereof had fallen to the earth, and the inhabitants thereof were slain, and the places were left desolate. . . .

And thus the face of the whole earth became deformed, . . .

And . . . the rocks were rent in twain; they were broken up upon the face of the whole earth, . . .

And . . . when the thunderings, and the lightnings, and the storm, . . . and the quakings of the earth did cease — for . . . they did last for about the space of three hours; . . . — there was . . . thick darkness upon . . . the face of the land, . . .

And it . . . did last for the space of three days that there was no light seen; and there was great mourning . . . among all the people continually; . . .

And . . . thus did the three days pass away. And it was in the morning, and the darkness dispersed from off the face of the land, . . .

And the earth did cleave together again, that it stood; and the mourning, and the weeping, and the wailing of the people who were spared alive did cease; and their mourning . . . was turned into joy, and their lamentations into the praise and thanksgiving unto the Lord Jesus Christ, their Redeemer. . . .

And now it came to pass that there were a great multitude gathered together, of the people of Nephi, round about the temple which was in the land Bountiful; and they were marveling and wondering . . . , and were showing one to another the great and marvelous change which had taken place.

And they were also conversing about this Jesus Christ, of whom the sign had been given concerning his death.

And . . . while they were thus conversing one with another, they heard a voice as if it came out of heaven; and they cast their eyes round about, for they understood not the voice which they heard; and it was not a harsh voice, neither was it a loud voice; nevertheless, and notwithstanding it being a small voice it did pierce them that did hear to the center, insomuch that there was no part of their frame that it did not cause to quake; yea, it did pierce them to the very soul, and did cause their hearts to burn.

And . . . again they heard the voice, and they understood it not.

And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came.

And behold, the third time they did understand the voice which they heard; and it said unto them:

Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name — hear ye him.

And . . . as they understood they cast their eyes up again towards heaven; and behold, they saw a Man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them.

(Concluded on opposite back of picture.)



JESUS CHRIST APPEARS UNTO THE NEPHITE PEOPLE

From a Painting
by Arnold Friberg

From a Painting
by Arnold Friberg



JESUS CHRIST APPEARS UNTO THE NEPHITE PEOPLE

THE STORY (Concluded)

And it came to pass that he stretched forth his hand and spake unto the people, saying:

Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

And it came to pass that when Jesus had spoken these words the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven.

(3 Nephi 8:2 to 11:12.)

THE PICTURE

There is in each dispensation a pattern which the Gospel of Jesus Christ seems to produce — certain personalities and attitudes which stand out in characteristic style. The heavens are opened; and the Lord reveals His will to His servants, the prophets. There are those who are believers, who accept the prophets and believe in their teachings of the Gospel of Jesus Christ. Conversely, there are disbelievers who, enshrouded by the craftiness of perverters of truth and false teachers, do not comprehend the light of the Gospel.

The glorious light of Christ in person is portrayed herein as it blesses a remnant of an ancient American people.

A painting which is to depict the appearance of Christ to the Nephites should be so constructed, I feel, as to bring out strongly two elements: First, the glory and light of the Resurrected Son, His love and compassion toward the great multitude; Second, the wonderment and submissiveness of the Nephites or righteous peoples, accepting Christ and pleading for His mercy. This Friberg painting is apparently designed to do this.

Observe the symmetry and balance — the heavier-weighted left side compensated in the wider-extending ring of light which favors the right side. The lines and positions of the foreground objects — the prostrate and upward-looking human forms, the stairway which ascends an amazingly intact building, the storm-torn tree-point to the central image of the descending Saviour.

The successive halos, a scientific term which describes the natural phenomenon of such light circles around the sun or moon (caused by the presence of ice particles in the atmosphere), intensify the focus. These concentric rings of light represent the artist's interpretation of this event. Scripture does not furnish details about the sky's appearance.

The painting has overall balance and symmetry. Its elements are pointing in a skyward-directed design which accentuates the visitation of Jesus the Christ to His "sheep" in America. Expressed in other terms, the painting is one whose foreground elements point to a large, radiant target with the appearing Lord in its center.

The most dramatic appearance of the Lord in history is very effectively presented in this painting. May it inspire us to prepare for the coming event of surpassing significance — the coming of the King of Kings in judgment and glory in these last days.

— Paul R. Hoopes.*

(For Course 11, lesson of February 10, "Purpose and Mission of the Book of Mormon"; for Course 13, lesson of February 10, "Who Jesus Is"; for Course 19, lesson of February 10, "The Godhead"; for Course 27, lesson of February 24, "Jesus Christ — the Father's Executive"; for Course 29, lesson of February 24, "A Witness for Christ"; and for Easter lessons.)

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OT 60

OT 64

OT 66

OT 59

OT 61

D.P. Handley

NOAH OBEYS GOD

A FLANNELBOARD STORY BY MARIE F. FELT*

Once upon a time, more years ago than it is easy to count, there were many, many wicked people in the world. They did so many bad things that God was very displeased and unhappy about them.

At this time, there lived a man named Noah. He was different from the others. He was so good that the Bible tells us he ". . . walked with God." One day God spoke to Noah. He told Noah to build a large ship which He called an ark. It was to be made of gopher wood and covered with pitch (tar), both inside and out so that no water could get in it. God told Noah, too, how large to make it. He said, ". . . with lower, second, and third stories shalt thou make it."

He also told him where to put the door and the windows and exactly how to build it so that it would float upon water. When it was finished, God said that He would bring, ". . . a flood of waters upon the earth, . . . and every thing that is in the earth shall die." (End of Scene I.)

God then told Noah, ". . . thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee." (See *Genesis 6:7-18.*)

He also told Noah to take two each of some kinds of animals, and more of other kinds.

Noah obeyed God. He took elephants, sheep, cattle, doves, and snakes; in fact, he took two or more of everything that lived upon the earth and in the air into the ark as the Lord had commanded. (End of Scene II.)

The Lord then told Noah and his family to take enough food into the ark to last them and all the living creatures that were on board for a whole year. This Noah did, and soon all was ready. When all of them were in and the door closed, a patterning sound was heard on the roof. It was the rain that God had promised would come.

(For Course 3, lesson of February 17, "Other Patriarchs Led God's Kingdom on Earth"; for Course 1, lesson of February 3, "Brothers and Sisters Are in the Family"; for Course 5, lessons of January 20 and 27 on faith; and for home use.)

*Member of Deseret Sunday School Union General Board.

It fell until so much water had fallen that the ground was covered and the ark began to float. It rained as it had never rained before. For 40 days and 40 nights, it rained. People ran to the hills to try to get away from the flood waters.

At last there was no land left anywhere where a creature could stand, and every living thing upon the earth was drowned. But Noah's great ark floated safely upon the deep water. He, his family, and his animals and birds were safe. He had been obedient to God's word, and now God was watching over him. (End of Scene III.)

After a long time, the ark stopped rocking and stood still. The water had been getting lower and lower until now the tops of the mountains could be seen. It was on the mountains of Ararat that the ark rested.

Noah and his family were eager to know if the trees and grass had begun to grow again. They opened their window and let a dove fly out. The dove, however, could find no tree on which to rest, so she flew back to the ark. Noah put out his hand and brought the dove into the ark. (See *Genesis 8:8, 9.*)

After seven days had passed, he sent her out again. All day long she flew about. In the evening, she came back with a little green leaf in her bill. She had picked it from an olive tree. That meant that the flood water was leaving, and the trees were beginning to grow again.

After still another week, the dove was sent out a third time. This time she did not come back. Noah knew then that she had found dry land on which to rest. (End of Scene IV.)

God then spoke to Noah: "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee." (*Genesis 8:16.*)

He also told him to let all the animals, fowls, and the creeping things out of the ark so that they

might find homes for themselves and live and reproduce according to God's plan. This Noah did. (End of Scene V.)

Then he built ". . . an altar unto the Lord; . . . and offered burnt offerings on the altar." (*Genesis 8:20*) This was to show God how grateful he and his family were for the many blessings and the protection which God had given them.

After expressing their thanks to God, Noah and his family looked about at the clean and beautiful world. They were thrilled and very happy. Among other things, they noticed in the sky over their heads a beautiful rainbow.

As they stood there looking at it, the voice of God came to them. He told them that He would never send another flood which would cover the whole earth; He would always watch over them and take care of them. The rainbow was to be the sign of His promise to them.

That promise is to us also. We shall not have to do as Noah did. If we obey God by always being obedient to our parents, by being kind and truthful, doing as He would like us to do, He will bless us in many ways. (End of Scene VI.)¹

How To Present the Flannelboard Story

References:

Genesis 6:5 to 9:17.

Characters and Props Needed for This Presentation Are:

Noah. (OT59.)

Noah's wife. (OT60.)

Noah's three sons and the wives of the three sons. (OT61.)

An ark, made of gopher wood and covered with pitch (tar), with lower, second, and third stories. (OT62.)

A variety of animals and birds. (OT63 and OT63b.)

People (men, women, and children) running to the hills for safety. (OT64.)

A dove in flight. (OT65a.)

A green leaf the right size to fit into the dove's bill. (OT65b.)

An altar upon which to offer a burnt offering. (OT66.)

A rainbow. (OT67.)

Order of Episodes:

Scene I: (Noah building an ark.)

Scenery: Blue sky. Mountains in the background. Green grass in the foreground.

Action: As the first paragraph is given by way of introduction, place on the flannelboard the background as described above. Next add Noah; (OT59) then place on the ark (OT62), as described in the story.

Scene II: (The ark is filled according to God's commandment.)

Scenery: Same as Scene I.

Action: Animals, birds, etc., are put into the ark as God has commanded. (OT63a and b.) Noah and his family (OT59, 60, 61) enter the ark (OT62) as commanded. When they are all in, they close the door.

Scene III: (It rains for 40 days and 40 nights.)

Scenery: Same as Scenes I and II.

Action: As ark door is closed the rain begins to come. The people (men, women and children) run to the hills (OT64), then to the mountains for safety; but they are unsuccessful. Remove them from the board as you come to the part that says that every living thing upon the earth was drowned.

Scene IV: (Dove is sent out three times and fails to return the third time.)

Scenery: Blue sky and water. All grass, mountains, trees, etc., are covered. Place the deep blue of the water over the mountains, grass, and trees; you can remove it gradually as the water recedes and the mountains, etc., begin to reappear.

Action: Remove enough of the water-colored flannel so that mountains (mountains of Ararat) are seen with the ark resting on them. Send dove (OT65a) out (without anything in its bill). It returns as it left. Send dove out again. This time it returns with a green leaf (OT65b) in its bill. Send dove out again. This time it does not come back.

Scene V: (All leave the ark.)

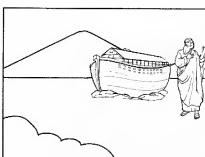
Scenery: Same as in Scene IV, but with all the water-colored flannel removed. In its place are grass, trees, and flowers. (ML10 and 11 from the November issue.) The ark is still seen on the mountains.

Action: God speaks to Noah, telling him, "Go forth of the ark, thou, thy wife, and thy sons, and thy sons' wives with thee." He also tells him to let all of the animals, birds, creeping things, etc., out of the ark. Show Noah opening the door of the ark and all of the animals, etc., coming out. As they go away to find homes for themselves, remove them from the board. We next see Noah and his family leaving the ark.

Scene VI: (God's promise.)

Scenery: Blue sky, green grass, trees, shrubs, and flowers.

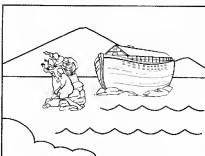
Action: Place an altar (OT66) on the flannelboard on which Noah offers a burnt offering. Have Noah and his family kneel in prayer as they thank their Heavenly Father for His blessings and His kind, protecting care. As they arise, they see a rainbow (OT67) in the sky. (Place it over part of the blue sky.) As they see it, they hear God's voice telling



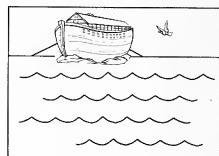
SCENE I



SCENE II



SCENE III



SCENE IV



SCENE V



SCENE VI

¹From *Sacred Stories for Children*, copyright 1954 by Marie F. Felt Used by permission.

REMEMBER TO PLAN . . .

Avenues for Rest and Expression

"The children of Junior Sunday School age are active and expressive. To be active means life, growth, and joy for them. . . ."¹ It is the challenge of the Junior Sunday School teacher to meet the young children's needs for adequate activity and self-expression.

Children in Course 4, more than in most courses, need opportunities to exercise and rest their bodies. The attention span for these children is about 15 minutes, and they should have several short rest periods during the 45-minute class period. ". . . Frequency of rest periods rather than prolonged rest periods is what is needed."²

For this age group, ". . . in planning activities of rest, it is well to keep in mind that provision needs to be made for muscles to be pulled and stretched. Activities appropriate to the Sabbath that accomplish

¹Hazel West Lewis, "Encouraging Self-Expression in the Junior Sunday School," *The Instructor*, Feb., 1951; page 59.

²Eva May Green, "Providing Relaxation Intervals during the Class Period," *The Instructor*, Nov., 1948; page 544.

this end will achieve the desired result."³

Some of the "avenues open for 'self-expression' in the Junior Sunday School are: talking and writing, dramatic plays (dramatizing), music and rhythms and art expressions."⁴ Elaborating on avenues of expression, ". . . Large-sized crayons, newsprint, colored papers, blackboards, scissors, old magazines for cutting pictures, paste, a clay made of salt and flour could be available in almost every Sunday School of our Church."⁵ And, ". . . a resourceful and imaginative teacher will create a situation, set the stage as it were, in which there will be an opportunity for art expression."⁶

wise teacher relates them to the lesson theme. Outlined lessons suggest ways this can be accom-

In planning these activities the plished.

³Green, page 544.

⁴Lewis, page 59.

⁵Lewis, page 60.

⁶Lewis, page 60.

Group discussions where ideas are discussed and developed, group projects where the children take active part and help plan what is to be done, and group activities where there is some physical exercise provided — all contribute to successful rest periods. "The alert teacher knows that using the blackboard, flannelgraph, cutout board, objects, and replicas; learning bits of scripture, gems, and poems; singing songs and listening to music are all fine ways of giving the child expression."⁷

—Mima Rasband.*

—Margaret Ipsen, "Ways To Give the Child Expression," *The Instructor*, Sept., 1952; page 284.

Sister Mima Rasband serves the General Board of the Desert Sunday School Union as chairman of Course 5 and as a member of the Teacher Improvement Committee. Her service to the Church has been in the MIA, Sunday School, and Primary organizations. For some years she was on the Utah State Primary Board. Sister Rasband, who holds an M.S. degree from Brigham Young University and has studied at Colorado State Teachers College, Greeley, Colo., teaches first grade at the BYU Laboratory School, Provo, Utah. She is vice-president of the Professional branch of the Association for Childhood Education and a member of Delta Kappa Gamma, BYU Women, and the Business & Professional Women's Club.



Carolyn Ayres plans a dramatization with her class.



Singing can be a welcome rest for young children.



Children like to take part in telling flannelboard stories.



After drawing a picture on the lesson, it's fun to show it.



Developing Inspiring Teachers

Superintendents, under your direction of responsibility for supervising classes, do you ever hold a class-evaluation conference with a teacher?

You will agree that adequate teaching is our number one problem, at least as important as enlistment. Without adequate teaching which will hold our members when they come to Sunday School, the enlistment effort is seriously affected.

With a plan in advance of which class you expect to visit next Sunday, you have an opportunity not only to notify the teacher that you expect to visit his class, but to discover what lesson he will attempt to cover. This will give you an opportunity to review the aim of the lesson, and to have in mind how it should be developed and what application can be made of the truths involved.

Because you will not volunteer to take over the lesson or even contribute to it unless requested by the teacher, and will want to be a good listener and come up with constructive suggestions, you must stay the whole period.

After the class is your opportunity for the conference. It cannot be effective, however, unless the

class is dismissed from the classroom. Do not detain the teacher if he is to accompany his class to the dismissal exercises. Your interview with the teacher, in such a case, must follow Sunday School dismissal.

The first thing you will do is congratulate the teacher upon the good points of the lesson. Recognize his talents and abilities. Commend him upon those things that were well done. Also recognize his capacity, his personality, vivaciousness, devotion, and testimony of the Gospel.

Quickly analyze the lesson as presented—how he used the principles of perception in getting the new ideas of the lesson to the attention of the students. Note how the principles of conception were followed in the development of the understanding of the ideas of the lessons, giving the students a grasp of the problem and how to solve it.

The next point is the most crucial. What application was made of the truths of the lesson showing how the members of the class could use the truths in their lives, not at some future time but in the present? If the teacher was successful in making this point, rec-

ognize it and commend him.

President David O. McKay in speaking upon this subject said:

"This opening up avenues for expression for doing is the application. It is not a moralizing on the truth; it is not saying, 'now if we are good, God will love us.' It is the pointing out of the *path for action*."

Naturally, the teacher will expect you to make some suggestions on how the application should have been made. This you can do. Every superintendent who will study chapters 4 and 5 of the teacher training manual, *Teaching the Gospel*, by Dean Asahel D. Woodruff, can acquire a knowledge of these teaching principles essential to supervision of classroom recitation conducted by members of his faculty.

If you feel that the problems warrant special assistance from the stake board adviser, you should feel free to call either the adviser or the stake Sunday School superintendent.

A teacher's life can be made very happy by your helping him to become an inspiring, successful teacher.

—*Superintendent
Lynn S. Richards.*

Answers to Your Questions

Were Special Programs Eliminated?

Q. When was the policy established of not having special programs, but rather continuing with normal Sunday School activities on Easter and Christmas?

—*Fresno Stake.*

A. There has never been a policy of not having special programs on these two occasions.

How and When Are Class Officers Chosen?

Q. What is the recommended procedure in the

election and term of office for officers in the Junior and Senior Sunday School?

—*Idaho Falls Stake.*

A. A class organization is not recommended for the Junior Sunday School. On page 67 of *The 1961 Sunday School Handbook*, direction for the organization of all Senior Sunday School classes is given. Officers should be selected early in January and should serve throughout the course.

May Juniors Meet with Seniors?

Q. May Junior Sunday School be held in double session with Senior Sunday School?

—Shreveport Stake.

A. Yes, the plan for Worship Service order of exercises for Junior Sunday School is a modification of Plan H and I (See *The 1961 Sunday School Handbook*, pages 36, 37). For Plan H, add three minutes to the Worship Service; use three minutes for separation to classes; and hold the class period for 44 minutes. Under Plan I follow the same modification.

May Gospel Doctrine Class Be Eliminated?

Q. May a ward whose facilities and teaching

staff are limited conduct Course 20, Genealogy, instead of Course 26, Gospel Doctrine, for all adults except those in Course 28? —San Mateo Stake.

A. The recommendation of the *Handbook* is, "Every Sunday School should study the *Gospel Doctrine* course (Course 26-27) each year." (*The Sunday School Handbook*, March, 1959 edition; page 41.) Concerning Course 20, however, it is elective in the sense that the individual adult may choose whether to take this course or another adult course. (*Handbook*, page 42.) It is possible every adult could elect to take Course 20, leaving no adults to attend Course 26.

—*Superintendent Lynn S. Richards.*

Memorized Recitations

for Feb. 3, 1963

To be memorized by students in Courses 9 and 15 during December and January, and recited in the worship service February 3 (taken from *A Uniform System for Teaching Investigators*).

COURSE 9:

(This scripture applies to baptism.)

"Jesus answered, Verily, verily, I say unto thee, Except a man be

born of water and of the Spirit, he cannot enter into the kingdom of God."

—*John 3:5.*

COURSE 15:

(This scripture applies to the Restoration, telling the need for continuing revelation.)

"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets."

—*Amos 3:7.*

COMING EVENTS

Dec. 23, 1962

Sunday School
Christmas Worship Service

Jan. 6, 1963

Pupil Advancement;
New Courses Begin

Jan. 13, 1963

"100-per-cent" Sunday

The Deseret Sunday School Union

GEORGE R. HILL, General Superintendent

DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;
WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

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Leadership in the Land of Promise

by Wallace F. Bennett*

The brother of Jared was the first to know about the Land of Promise. In answer to a prayer for guidance as his people prepared to move out of their homes, the Lord told him to go to a certain spot, saying, ". . . And there will I meet thee, and will go before thee into a land which is choice above all the lands of the earth." —*Ether 1:42.*

In like visions, Nephi and his father, Lehi, learned about the Land of Promise, while they wandered in the wilderness outside Jerusalem. To Nephi, the Lord said, ". . . Inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands." (*1 Nephi 2:20.*)

Blessings in the Promised Land

Today, after many centuries, this goodly land, America, is still the promised land, the land which holds out hope and opportunity for all who seek its shores. Its promises are rich and many.

The Nephite prophet, Jacob, spoke against the ". . . search for gold, and for silver, and for all manner of precious ores, in the which this land, which is a land of promise . . . , doth abound most plentifully." (*Jacob 2:12.*) That these promises of physical values were true has been demonstrated by the great material wealth of the land's inhabitants.

But the greater promises attaching to the land, revealed as well to modern as to ancient prophets, are in the realm of the spirit, not the flesh. Merely to list them is to lift our souls in hope and praise to our Father whose promises they are.

Read some of them! (See *3 Nephi 20, 27; 2 Nephi 12:26-31; 1 Nephi 13;* and *Ether 2.*)

1. That this should be a land of liberty, whose people would be free from bondage or captivity.
2. That the gentiles who come to it should be lifted up by the power of God above all other nations.
3. That it could become the land of our inheritance forever, and for that purpose was long kept from the knowledge of other nations.

(For Course 15, lesson of March 3, "In the Land of Promise"; for Course 9, lesson of February 24, "A Leader Cooperates with God.") *Brother Wallace F. Bennett, General Treasurer of the Deseret Sunday School Union, has been elected to the General Board since 1935; he has held numerous Church positions. He has been immensely active in business, civic and political affairs. As United States Senator from Utah, he begins serving a third term in 1963. He has been president of Bennett's of Salt Lake City, a paint and glass manufacturing firm which serves the Intermountain region, and of Bennett's of Salt Lake City, Inc., which is a chain of stores. He is a board member of both organizations. He has also been a past president of the National Glass Distributors Association, Salt Lake Rotary Club, Salt Lake Community Chest, and the National Association of Manufacturers. He and his wife, Frances Grant Bennett, have 5 children. This article is condensed from a speech given at the 1960 BYU Leadership Week.

4. That upon it there would be no curse when the Lord comes!
5. That Zion would be built upon this land, the American continent; and out of it the law would go forth.
6. That here God's Church would be established; and that here the Lord's house would be built, bringing the sealing power of the Holy Spirit of Promise.
7. That here the New Jerusalem would rise, a land of peace, a city of refuge, a place of safety for the saints of the most high God.
8. That here Mount Zion would be located, to which Christ will come in His glory in the last days.

But because God is a wise as well as a loving Father, He requires that every blessing that could flow from these transcendent promises be earned before it can be enjoyed, whether by nations or by men as individuals. In the very declarations that set forth the promises, there are stated the obligations we, the beneficiaries, must assume.

Blessings Predicated on Obedience

The promised blessings would come, the Lord said, ". . . unto all those who diligently seek him. . . ." (*1 Nephi 10:17.*) When He talked of freedom from bondage and captivity, He qualified the promise with these words: ". . . If they will but serve the God of the land, who is Jesus Christ, . . ." (*Ether 2:12.*)

In order to emphasize the reality of our obligation, let me repeat two clear statements:

To Nephi, the Lord said, ". . . if iniquity shall abound, cursed shall be the land for their sakes. . ." (*2 Nephi 1:7.*)

To Joseph Smith, He said, "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (*Doctrine and Covenants 82:10.*)

This is truly the Land of Promise. The extent and glory of that promise and the soaring power of the hope it brings are almost beyond words. But so are the price and the risk of failure. Therefore, equally strong and powerful must be the leadership

to keep this land worthy of its promise and to bring us as individuals safely there.

Why do we talk of human leadership? Aren't these God's promises, and isn't He both capable and willing to fulfill them? Of course, He is, but in this situation, as in all others except a meager few, God does not intervene directly. Because the blessings are rewards for our achievements, He puts His faith in us, His agents and His instruments, and trusts His purposes to our capacities.

Of what use would freedom be to us, if we lacked the faith and courage to make use of it? If we go into bondage, it will be our own surrender to weakness. If we lose our inheritance, it will be because we, through wickedness, have become unworthy to receive and use it. How could Zion be built, or the Holy Spirit of Promise come where men will not serve the God of the land, who is Jesus Christ, according to the commandments which He has given?

A great American philosopher has said, "The promised land always lies on the other side of a wilderness." Because this is so, each man, each generation always needs inspired leadership to find the way across.

Threat of A Spiritual Wilderness

And so it is today. In spite of the fact that we live in the physical area we call "the Land of Promise," we are surrounded with a spiritual atmosphere that partakes much of the desert and the wilderness.

The very words *desert* and *wilderness* evoke an evil image. These are places in which one lives in fear, fear of being lost, of being deceived by the fraud of a mirage, of wandering in loneliness and thirst under a fierce sun, of being attacked by bandits and their acts of violence. The wilderness is symbolically Satan's empire, and the risk of captivity by him and bondage to sin is ever present. Under the influence of a wilderness, left without Moses' leadership for a few days only, the children of Israel sank quickly into evil and the worship of false gods.

But Israel did not perish in the wilderness. They found their land of promise, as did modern Israel under Brigham Young. The answer lies in the strength and inspiration of their leadership; and, if each succeeding generation is to make its crossing safely, worthy and successful leadership must be provided. Therefore, it is fitting that we ask ourselves three questions about leadership:

1. What are its necessary spiritual attributes?
2. How should such leadership operate?
3. Who are those that share in leadership responsibility?

Attributes of Leadership

What are its necessary spiritual attributes? Some

of them are revealed in the very words God used to tell the early prophets of the Promised Land. To repeat them again in paraphrase: capacity to seek with all our hearts; to serve Jesus Christ who is the God of the land; and to live and serve righteously by keeping His commandments. In our time, we might represent this by the three familiar letters LDS—love, devotion, service.

How It Should Work

A natural leader is always a "first," a champion, in capacity and in time. He creates faith in those he leads because of the inspiration of the example he sets; and he makes that inspiration a living force by constantly improving it, moving always toward greater righteousness.

But leadership is more than an example. It must be built on contact and relationship with those who follow. And, in another modern revelation, we find one of the finest presentations of the ideal basis of this relationship. It is, or should be, familiar to all of us, and a constant guide. It is found in the 121st Section of the Doctrine and Covenants, and begins with these words (verse 41):

"No power or influence can or ought to be maintained . . . only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—"

How can you build such a leadership? Where can you find such people? Can anyone but Christ Himself meet all these qualifications perfectly? The answer is, of course, that God does not expect perfect leadership yet. But each of us has the potential for these qualities within us, and God provides us with the opportunity to develop it.

Leadership Works Both Ways

Leadership in His Church and kingdom is not reserved for a selected few, to be imposed from above. It is a right in which all may share, the fabric that ties us all together, the leaven in the whole lump. It can be compared with a vast pyramid—a great structure whose base is as broad as His kingdom, and whose bulk rises, tier on tier, to an ultimate pinnacle. We who make up the body of this eternal edifice, no matter how we rise within it, will always have a double function. We must follow the leaders above us, and lead the ones for whom we are responsible.

This is a land of promise. The Lord Himself dedicated and preserved it for an eternal inheritance and a great and glorious destiny. Will this great promise be fulfilled? The answer is ours to give. It will if we can provide effective leadership for righteous living.

"Come Follow Me"



Senior Sunday School Hymn for February, 1963

"Come, Follow Me"; author John Nicholson; composer, S. McBurney; *Hymns — Church of Jesus Christ of Latter-day Saints*, No. 14.

This hymn is well known and is often sung by our people. But how many of us could quote even the first stanza from memory? And how rarely do we sing the fifth and sixth stanzas of this genuine LDS hymn. Let us pay some attention to these neglected stanzas so that we shall not always be singing in the same time-worn paths.

We go to Church every Sunday so that we may hear the Gospel story expounded in new words, new ideas, and new sermons. Let us do likewise in our singing, so that it may have the brightness of a new dress, a fresh color—a new series of thoughts to delight our minds.

Nothing is known of the composer of this hymn music. But author John Nicholson, a wonderful Latter-day Saint, was born in Scotland in 1839. Of him, Brother J. Spencer Cornwall says in his book, *Stories of Mormon Hymns*:

In 1861 he joined the Latter-day Saint Church after becoming interested through reading a tract given him by Orson Pratt. He became a local missionary and spent his entire time in the work. In 1866 he came to Utah where he continued his work as painter and wallpaper hanger. In 1878 he went on a mis-

sion to England where he became the editor of the MILLENNIAL STAR. When he returned home, he worked at the DESERET NEWS and later was the chief recorder at the Salt Lake Temple.

This hymn states clearly that it is not enough to merely go to Sunday School, to hear the Gospel story discussed, and to understand it. Much more important is it to let the Gospel's precepts order our lives throughout all of the week so that we may be not merely "hearers" of the word, but "doers" of it also.

To the Chorister:

Choristers will notice that the musical notes do not show a single breathing rest. It is understood that a breath is allowed at the end of each of the phrases. And this applies to both singers and organist.

May we call attention again to the necessity of a preparatory beat to precede the beginning of the first word of each stanza. This merely means that you raise your baton arm to direct a preliminary upbeat before the first word. The singers will be expected to take a breath during the course of this preliminary beat.

Only recently when the Philadelphia Orchestra was rehearsing with the Tabernacle Choir for phonograph - recording purposes,

the Orchestra conductor, Eugene Ormandy, told the Choir members that in certain places they should take a breath with his preliminary beat. His request got immediate results, and all the Choir members began together on the first word with full tone, and full choir. Choristers, "go thou and do likewise." That is, put the preliminary upbeat into practice at your rehearsals period, which is the hymn-practice period.

If your directing is good, you will find that everyone will begin singing with the first word of each stanza.

To the Organist:

Organists should play this music in medium loud volume and certainly play it without any faults whatever, since it is one of our easiest hymns to play. Can you play it from memory? Could you transpose it a half tone lower, or a whole tone lower? Try this and practice it when you are alone at the piano or the organ. We recommend it as a wonderful exercise in musicianship.

—Alexander Schreiner.*

(The hymn for March, 1963, will be "A Mighty Fortress"; author and composer, Martin Luther; *Hymns*, No. 3.)

*Brother Schreiner is nationally known as Salt Lake Tabernacle Organist. His artistry has been acclaimed in his extensive concert tours over many years. He studied in Paris, France, and holds a Doctor of Philosophy degree from the University of Utah.

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PHOTO AND ART CREDITS

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Junior Sunday School Song for the Month of February

"Little Lambs So White and Fair"; author and composer, unknown; *The Children Sing*, No. 107.

"Little Lambs So White and Fair," brings the message to children that they should follow our Heavenly Father, as pure little lambs follow a good shepherd.

The Saviour presented many lessons when He was on earth by comparing Himself and His followers to a shepherd and his sheep. Shepherds tending flocks of sheep were common to people of that day. Today there are likely many Junior Sunday School children who have not seen lambs, sheep, nor shepherds, and many who will not know the influence the shepherd has on his flock.

When introducing this song to children, help them visualize how shepherds looked and dressed by using pictures from the flannel cutouts for "The Children Sing," Series 2—M-j-A and M-j-1, and from flannel cutouts, packet M-A-1.

One picture each week will be more meaningful to children because they will have time to look at the details. They may also look somewhere else as the interest span passes, but will most likely enjoy another view of the picture later. A renewed interest often occurs after the song has been learned.

Briefly explain to the children how the lambs depend on the shepherd to lead them, as we depend on Jesus to lead us.

"Little Lambs So White and Fair" is an easy song to sing as well as to remember because it is short and has repeated phrases. The music of the first and third phrases is the same and the second and fourth phrases begin alike. It

takes both verses to give the intended message.

To the Chorister:

Teach the song by rote; that is, sing the song while the children listen, then have the children repeat what they have heard while you listen. When the children can sing the song without help, add the accompaniment.

Use a *tempo* that creates an atmosphere of worship, yet is fast enough so children can breathe at the end of each phrase.

To the Organist:

Play a verse of the song for an introduction so that the children can hear the melody with the har-

mony. Use the same *tempo* the chorister used when teaching the song. Let the accompaniment be a background for the sweet, little voices of children.

Choose a prelude from the recommended books for Junior Sunday School and carefully practice it. Be sure to plan a fingering so that it can be phrased properly. Observe the melody so that it is not lost in the harmony. Only when the organist is in control of the mechanics of the composition, is the real spirit which adds to the worship service possible.

—Mary W. Jensen.

(The Junior Sunday School song for March, 1963, will be "The Sacrament"; author and composer, DeVota M. Peterson; to be discussed in *The Instructor* next month.)

February Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

"And ye shall know the truth, and the truth shall make you free."¹

¹John 8:32.

FOR JUNIOR SUNDAY SCHOOL

Jesus said:

"... Thou shalt love thy neighbour as thyself . . ."²

²Mark 12:31.

Organ Music to Accompany February Sacrament Gems

Darwin K. Wolford

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(Listed by titles, subjects, authors, and illustrations)

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(abt)	About	(notes)	Notes from the field
(bk)	Book or book review	(ans)	Answers to your questions
		(v)	Verse

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Historians of the Book of Mormon

by Richard O. Cowan*

About ten years after Lehi and his colony left Jerusalem (or about 590 B.C.) the Lord commanded Nephi to form a set of metallic plates on which to engrave the record of his people; these records subsequently became known as the "Large Plates of Nephi." (*1 Nephi* 19:1-4.)

About 20 years later (570 B.C.) the Lord directed Nephi to make another set of records which became known as the "Small Plates of Nephi." (*2 Nephi* 5:28-33.) The Lord explained that He had a "wise purpose" for having the Nephites keep two parallel accounts. (*1 Nephi* 9:5.)

He instructed them to record the words of the prophets and the religious history on the Small Plates, while their civil and military record was to be written primarily on the Large Plates. (*1 Nephi* 9:3-4.)

Nephi's accounts on both sets of plates probably began with the departure of his father, Lehi, from Jerusalem in 600 B.C. Following Nephi's death, the kings kept the civil record on the Large Plates while the prophets recorded the work of the ministry on the Small Plates. (*Omni* 1:11; See also *Words of Mormon* 1:9-11.)

By about 150 B.C. the Small Plates contained what are now the first six books of the Book of Mormon and were full. The last historian to write on the Small Plates was Amaleki. Because he had no children to whom to entrust the sacred records, he turned them over to King Benjamin, who was a man of God in addition to being the monarch.

Not only did Benjamin receive the Small Plates, but as king he also became custodian of the Large Plates. Thus from 600 to 150 B.C. the Nephites had kept two parallel histories. By c. 130 B.C. the Nephites kept only one account, the Large Plates, which integrated both the civil and religious records.

Benjamin was succeeded on the throne by his

son Mosiah who also was responsible for the sacred records. Like his father, Mosiah was the civil and religious leader of his people. Just before his death, Mosiah entrusted the records to Alma the Younger; and, from that time until the end of the Nephite history, these records were kept by the prophets.

Mormon was the last of these prophets to write on the Large Plates. By his time, the plates had grown in number to become a sizable library. He was inspired by the Lord to begin a project of abridging or condensing the record on the Large Plates. His abridgment included the books of *Lehi*, *Mosiah*, *Alma*, *Helaman*, *Third* and *Fourth Nephi*, and *Mormon* chapters 1-5, which represent Mormon's condensation of his own record originally made on the Large Plates. Mormon then added what are now chapters 6 and 7 to his own record in order to bring it up to date. During the course of his work, he found the Small Plates of Nephi and was impressed by the beauty of their spiritual teachings; he therefore included them in their entirety with his own record.

Mormon entrusted these records to his son, Moroni, who added chapters 8 and 9 to his father's record. Moroni then made an abridgment of his own by condensing the Plates of Ether which contained the history of the Jaredites who had inhabited the continent before the arrival of Lehi's people. He then added his own book containing ten chapters, and finished his work by preparing a summary which may now be found on the title page of our Book of Mormon.

By comparing the two columns in the accompanying chart, some interesting facts about the Nephite historians may be suggested. For example, notice how in *The Book of Omni* five writers cover more than 200 years of history in only a few pages; verse 9 may give a clue to the brevity of Nephite historians at that period.

On the other hand, notice how Mormon devoted such a large portion of his abridgment to the record contained in *The Book of Alma*, which covered only 39 years of history. Mormon as a prophet was impressed by the great teachings of Alma; as a military leader he was thrilled by the victories of Moroni, and may have named his own son after this righteous Nephite chief captain.

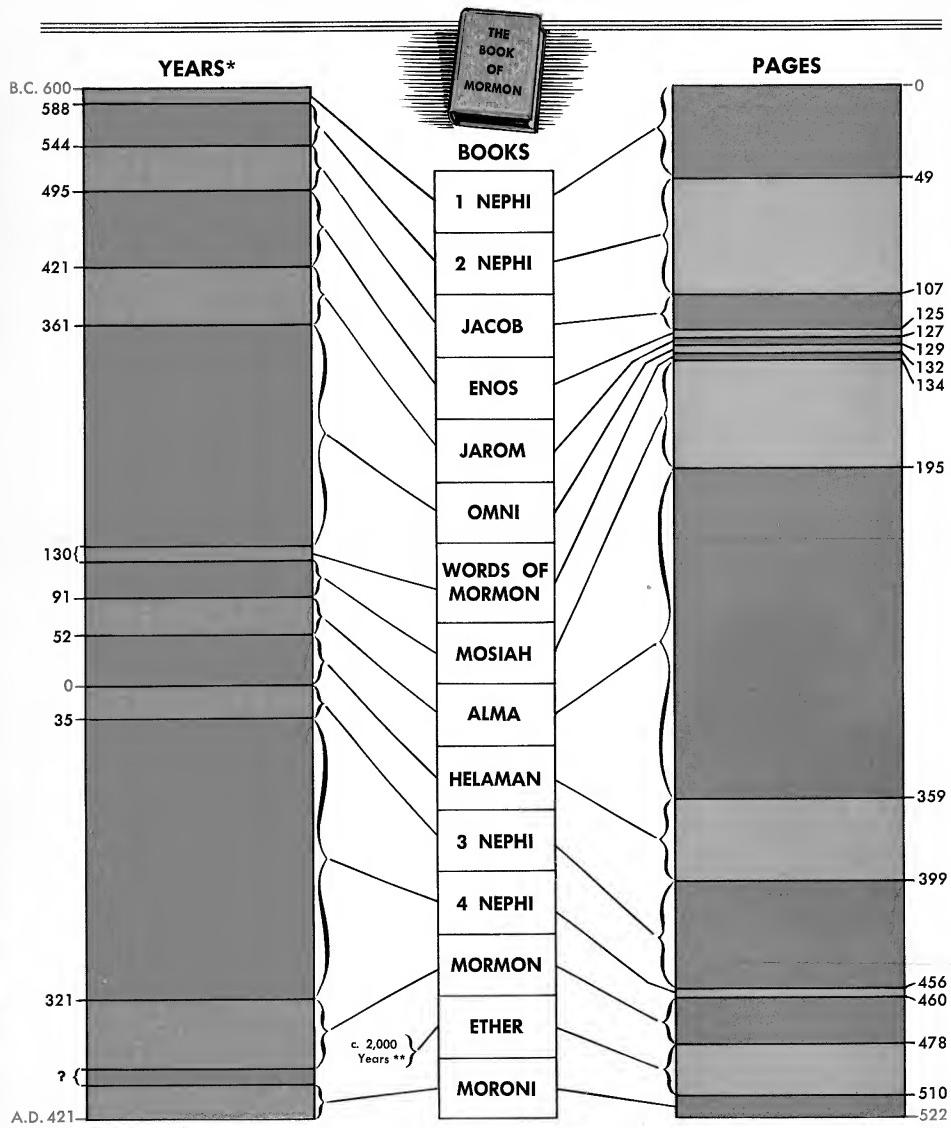
Note further how fully Mormon reported the visit of the resurrected Saviour; he would have included more, but was specifically commanded to give no more than our present generation could bear (*3 Nephi* 26:6-9). This may be one reason for Mormon's not devoting more space to the record of *Fourth Nephi* containing the sacred history of the Nephites during their 200 years of peace following the visit of Christ.

For Course 11, lesson of February 3, "Origin of the Book of Mormon"; for Course 15, lesson of January 20, "Structure and Purpose of the Book of Mormon"; and for Course 23, lesson of February 17, "The Book of Mormon".

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Book of Mormon

TIME SPAN OF BOOKS AND PAGES



*Not all dates are definitely known.

**See Ether 1, 13:20-22; Omni 21.



A Woman, Too?

When Jesus was born in Bethlehem, He was visited by shepherds, the scriptures say. The shepherds had learned of His birth from an angel while watching their flocks at night. They found the infant Messiah in a manger, with His mother and Joseph.

The records also describe a visit to the Christ Child in Bethlehem by wise men from the East. They fell down and worshiped Him, and presented Him with gifts of gold, frankincense, and myrrh.

But I have been wondering tonight if, while the Babe was in Bethlehem, He was not visited by a woman. The scriptures do not say. But there must have been a woman who helped Joseph minister to Mary—helped bathe the Babe, provide Him clean clothes, and prepare meals for His mother.

There must have been a woman at the manger, a woman like our neighbor who left this life the other day. We all called her Donna. I remember her at Christmas time a year ago. Weak and wan, her slender form rose in our chapel. Donna was up briefly from an agonizing sickbed of many days. Her hazel-blue eyes smiled as she spoke of her love for Jesus. "I feel His nearness," she said. "Through Him I find hope and take heart. I know that He is my Redeemer. I know that He lives."

We were stirred. We were strengthened.

On New Year's Day, Donna, a mother of four, arose from her sickbed and called at each of her neighbors. "Just wanted to wish you a happy New Year," she began. "I appreciate you as a neighbor and all you do for me and my family."

But Donna often went far beyond the front door in her kindnesses to others. After she had gone, I was shown a letter she received a few weeks before. The penmanship was labored. The note was from an elderly woman in Phoenix, Arizona, who had lived temporarily with neighbors of Donna. In part, the letter read:

"When I was down sick, you took care of me, got my check cashed, took care of my money, went down the street, got my medicine, and got the elders of

your Church to pray over me. . . . Dear Donna, you are like a mother to me."

Donna's eldest son, class president at his university, told me of a middle-of-the-night experience shortly before his mother passed away. He had a cold and was coughing. As he continued, he heard someone stumbling to his bedside. It could not be his mother. She had not been up from her sickbed for three weeks. But it was. "What can I do for you?" she whispered.

At dawn of her final earthly day, her husband called me to join him at her bedside. She was too weak to speak. But as we prepared to administer to her, her thin hand stroked our arms. Silently her fingers intoned her deep appreciation.

Pinned to the drapery near her bed was a verse:

*Lord, make an instrument of Thy Peace;
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light;
Where there is sadness, joy;
O Divine Master, grant that I may not so much
seek to be consoled as to console;
To be understood as to understand;
To be loved as to love;
For it is in giving that we receive,
It is in pardoning we are pardoned,
And it is in dying that we are born to eternal life.**

Our neighborhood has its Donnas. Other neighborhoods have theirs. No doubt there were Donnas in Bethlehem that holy night when the angels heralded the birth of Jesus. The shepherds were doubtless good men. So were the wise men. And good men usually are so, in large measure, because of good women. There must have been a woman visit Jesus in the manger. There must have been a woman there—a woman like Donna.

—Wendell J. Ashton.*

*By St. Francis of Assisi.

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